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Presbyterianism in the Ozarks

*A History of the Work of the Various Branches of the Pres-
byterian Church in Southwest Missouri*

1834-1907

—BY—

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*Stated Clerk of the Presbytery of
Ozark, U. S. A.*

MAP AND ILLUSTRATIONS

*Introduction. by John B. Hill, D. D. with an Appendix con-
taining Occasional Addresses*

*Published at the request of the Presbytery of
Ozark, U. S. A.*

1909



DEDICATED TO
"A wife as tender and as true withal
As the first woman was before the Fall."

PREFACE

Three years ago today I began the preparation of this work. My original purpose was to make it a history of the Presbyterian Church U. S. A. within the confines of Ozark Presbytery. As I proceeded the purpose was enlarged. The Assemblies had recently declared that the vote on the Reunion of the Presbyterian and Cumberland Churches had carried. Why not give an account of all branches of the Presbyterian Church planted in this region, and make this in some sense a memorial of the Reunion? The larger and worthier vision was accompanied with doubts and fears—doubts as to my sufficiency for the task—fears as to whether the reception of the book would be favorable enough to insure its publication without financial loss. Such a work is of necessity largely local in interest and appeals to a constituency that is circumscribed even within the locality. I had not made much progress in the gathering of materials when I decided to appeal to Ozark Presbytery for advice. The minutes of the Presbytery for September, 1906, contain these references:

“Rev. E. E. Stingfield, chairman, presented the report of the Committee on Presbyterian History. The report presented the outlines of a plan for the publication of a history of the Presbytery or Presbyterianism in Southwest Missouri and that part of Arkansas embraced in Ozark Presbytery. The report was referred to a special committee consisting of Revs. J. F. Shepherd, Ph. D., D. B. Whimster, and E. E. Stringfield.

* * * * *

The special committee on Church History presented its report through its chairman, Rev. J. F. Shepherd, Ph. D. The report was received and the following recommendations adopted:

(1) That the Stated Clerk undertake the publication of a history of Presbyterianism within our bounds so soon as he shall have assurance from our pastors and sessions that such a ven-

ture is financially safe, and that he be advised to associate with him such help as he may need.

(2) That the work be embellished with cuts of those pioneers of the ministry who have wrought most successfully in the past, our educational institutions, etc.

(3) That each church within our bounds ascertain, through its pastor and session, at a very early date, the number of copies that may be sold at a cost of \$1.00 each, it being understood that each fifteen copies taken by a church shall entitle that church to have published a cut of the church building, or of the present pastor, or a former pastor, the church to furnish the cut.

A number of the brethren promised substantial encouragement and the project was resumed. Rev. J. T. Bacon agreed to prepare the part devoted to the Cumberland Presbyterian church and I was to write the rest and to have charge of the business part of the venture. For various reasons Mr. Bacon was unable to perform his part of the task and as no one else could be found who would undertake it, this part of the work also devolved upon me. Meantime the duties of my parish, the Stated Clerkship of the Presbytery, and the chairmanship of the Committee on Home Missions left little time for the arduous task of gathering material and moulding it into literary form. The spare and stolen moments of about two and a half years were occupied in the preparation of that part of the volume devoted to the Presbyterian Church U. S. A. Friends who had anxiously awaited the issue were beginning to wonder if the book would be published before The Great Day. Then in order that the Cumberland Church might be fairly well presented I had to explore what was almost a *terra incognita*. It was out of the question to attempt to make this part of the book as complete as the first part. I was not so familiar with the scenes and the actors. A considerable portion of the records was in the hands of those who were in no humor to give me access thereto. The churches organized by the Cumberland Presbyterians and the ministers who have served them have been so numerous that an attempt to mention and sketch them one by one would have been a life-time task and even then would have been unsatisfactory because of the impossibility of gathering sufficient data. I have contented

myself therefore with giving the outlines of the labors of this branch of the church with comparatively few sketches of churches, ministers and laymen. My research in this line has been so interesting and has heightened my sense of kinship with Cumberland Presbyterianism to such an extent that upon reflection I concluded that I must have been born within the pale of that church. Such is the fact though it never dawned upon me before. My parents were Old School Presbyterians. But for a time before and after my birth they were members of the Cumberland Church by reason of the fact that the church of their choice was not accessible. And I was baptized in infancy by a Cumberland minister! The other branches of Presbyterianism have not worked extensively in Southwest Missouri. The account of their work is correspondingly brief. No attempt has been made to give any of the work in Arkansas save that carried on by Ozark Presbytery U. S. A.

And now the manuscript is all but ready for the printer. This book is the offspring of my brain and heart and I think I shall contemplate it with something of the affection a mother feels when her eyes fall for the first time upon the face of her first born. I am not conscious of having followed strictly any known rules for the making of a history, and I have not maintained a uniform standard of literary form. The work was not written consecutively. Sometimes weeks or months would elapse in which I made not the stroke of a pen. Sometimes I wrote when too weary to do the best work. When I gathered the material for a sketch of a Presbytery, a minister, layman or church, I prepared that part without regard to whether that which should go before was prepared or not. Then I attempted to place the prepared material in its proper place—not always it must be confessed do the parts fit the precision with which the timbers and stones of Solomon's Temple filled their places, when the sketch of a pastor, for instance, was written six months before or after the sketch of the church he served, it was inevitable that there should be a repetition of some material facts—and when struggling and defunct churches were sketched in similar lapses of time it is natural that forms of expression would unconsciously become stereotyped. But I have endeavored to make the work accurate, candid and fair; to make

the sketches of ministers and laymen so life-like that their circle of friends will take interest in the book. And I have cherished the hope that these sketches and the addresses in the Appendix will give to the work something more than a local interest. If the reader pursues this volume with a lithe of the interest which the writer has felt in its preparation, he will feel amply repaid for paying the price thereof.

E. E. STRINGFIELD.

Springfield, Mo., July 10th, 1909.

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INTRODUCTION.

Doctor Stringfield has written a valuable and a readable history. It treats of a period, a territory and a branch of the church well worthy of lasting remembrance in the annals of American Home Missions. Following no precedent as to contents, arrangement or literary style, his work is stamped throughout with his own originality and independence. Even where other writers had preceded him, from whom he could and very properly did quote extensively, he did not accept their statements without personal verification from original sources, wherever possible. How difficult the task the Doctor set before himself, and persistently pursued until its completion, none can fully realize that has not been through a similar experience. No one could ever have succeeded as well as he has done without a love for the truth and a desire for its dissemination.

The joy that comes to the historian is like that that comes to the student of mathematics in the solution of a difficult problem or to any earnest soul in the achievement of a laudable ambition. The history one writes thus becomes a part of himself, and never more so than when it tells of events in which he himself has had a real participation as well as an interest. The writer's enthusiasm is then shared by his reader. It is especially refreshing when he dares to use the first pronoun, if, as in this case, he always uses it modestly.

The preparation of every history is largely a work of love. Its publication is seldom remunerative. For this particular book there has been a list of advance subscribers sufficiently large to relieve the author of the cost of publication. Those eager subscribers will not be disappointed when they have a chance to read the work; but this history will be almost a failure if it does not secure such a reading as to produce results in its readers. It is fitted to give every reader a perspective by which to judge present-day positions and tendencies, and also to inspire many a reader, especially among the ministers, to try to make similar contributions to local history. God's hand is shaping modern history as truly as it ever shaped the past. If it is ours to recognize His providence, it should be ours to help others to a similar recognition.

Hearty thanks are due to Dr. Stringfield for coming to us after the manner of Asaph of old, saying: "Give ear, O my people. * * * I will open my mouth in parable; I will utter dark sayings of old; which we have heard and known and our

fathers have told us. We will not hide them from their children, showing to the generation to come the praises of the Lord and His strength and His wonderful works that He hath done. For He hath established a testimony in Jacob, and appointed a law in Israel, which He commanded our fathers that they should make them known to their children; that the generation to come might know them, even the children which should be born, who should arise and declare them to their children, that they might set their hope in God, and not forget the works of God, but keep His commandments." (Ps. 78:1-7.) In fact, the Doctor has made himself one of the Church Fathers, to be consulted by present and future generations of godly parents and church officers who desire to act in accordance with the command of Moses, when he said: "Remember the days of old, consider the years of many generations: ask thy father and he will shew thee; thy elders and they will tell thee." (Dt. 32:7.) Rising from the reading of his book, we can but "call to remembrance the former days" (Heb. 10:32), and thank the Lord, saying: "We have heard with our ears, O God, our fathers have told us what work Thou didst in their days in times of old; how Thou didst drive out the heathen with Thy hand, and plantedst them." (Ps. 44:1-2.) We can but say also, with still another Psalmist: "If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth, if I prefer not Jerusalem above my chief joy." (Ps. 137:5-6.)

JOHN B. HILL.

Kansas City, Mo., July 1, 1909.

PRELIMINARY WORD.

I purpose to write a history of Presbyterianism within the confines of the first Presbytery of Ozark, U. S. A. I shall mention in detail the beginnings of Presbyterianism in Southwest Missouri, dwelling particularly upon the origin and fortune of the charter churches of the Presbytery, and I shall present pen and picture sketches of the men who laid the foundations on which we are building as well as of those who have reared the superstructure. I believe with our fathers "that truth is in order to goodness; and the great touchstone of truth, its tendency to promote holiness, according to our Saviour's rule 'by their fruits ye shall know them.'" Yet all historical truths are not alike agreeable or profitable. And since facts are so numerous that if "They should be written every one I suppose that even the world itself could not contain the books that should be written," I shall select for narration those which bear upon a purpose—to be discovered by the "gentle reader." Leaving to the magazine writers the pastime of muck-raking, I shall dwell upon disagreeable facts only in so far as they point a moral or are essential to the story, for the things that are lovely and of good report have not received the attention they deserve.

The Presbytery of Ozark had its birth in the throes of the readjustments incident to the union of the Old and New School churches. It is the lineal heir of the Old School Presbytery of Southwest Missouri and inherited a small part of the fame and fortunes of the New School Presbytery of Osage. In the year of grace 1906 it confronted new readjustments incident to another union that materially changed its territory and constituency. The reunited church inherits from the Cumberland wing another Presbytery of Ozark which covers only a small part of the territory occupied by the Presbytery of Ozark, U. S. A. Lest some thirtieth century "redactor" should overlook this fact, I pause to record the names of the ministers and churches and to mark the boundaries of the first Presbytery of Ozark, U. S. A.,

at the time when the General Assemblies of 1906 declared the union effective:

MINISTERS	ADDRESS	Churches	Membership
Balthasar Hoffman, H. R.	Webb City, Mo.		
Pilny S. Smith	Amsterdam, Mo.		
George H. Williamson, P. E.	Monett, Mo.	Monett	143
Leonidas J. Mathews, H. R.	Houston, Mo.		
Edward J. Nugent	Mammoth Spring, Ark.		
David Bell Whimster, S. S.	West Plains, Mo.	West Plains	93
Charles H. Mitchelmore, S. S.	Springfield, Mo.	Evans (and assistant pastor of Calvary)	8
George M. Bonner (colored)	Springfield, Mo.		
William L. Hackett (Pastor at Large)	Springfield, Mo.	Occasionally Supplying Orane	42
		Mt. Zion	72
		Willard	17
		Lockwood	57
		White Oak	30
Benjamin F. Logan, S. S.	Jasper, Mo.	Salem	37
		Grace	28
John R. Trett	Franklin, Ark.		
Nathanael Chestnut, P.	Eureka Springs, Ark.	Eureka Springs	97
George B. Sproule, S. S.	Alba, Mo.	Preston	24
		Madison	17
		Alba, an unorganized work.	
John F. Shepherd, Ph. D. D.	Webb City, Mo.	Webb City	175
Jacob F. Scherer, S. S.	Willow Springs, Mo.	Supplying a Cumberland Church Burnham	56
James H. Glanville, P.	Bolivar, Mo.	Bolivar	77
		Fair Play	22
Eugene E. Stringfield, Ph. D. P.	Springfield, Mo.	Springfield, Second	160
Benjamin M. Shive, D. D. P.	Joplin, Mo.	Joplin First	431
Henry Little, P.	Springfield, Mo.	Calvary	547
Benjamin L. Stuart, S. S.	Neosho, Mo.	Neosho	139
Wilbur F. Grundy (Sabbath School Missionary)	Fayetteville, Ark.		
Edward L. Renick (Sabbath School Missionary)	Springfield, Mo.		
Simpson V. Sydenstricker, Stu.	Cincinnati, Ohio		
Huston Taylor, P.	Carthage, Mo.	Carthage First	504
Robert L. Kinnaird, S. S.	Joplin, Mo.	Bethany (Joplin)	91
Abram Nelson Wylie, P.	Ravenden Springs, Ark.	Ravenden Springs Stations	26
The following churches were supplied by Cumberland Presbyterian ministers		Ebenezer (Greenfield)	92
		Mt. Vernon	42
		Ozark Prairie	69
		Irwin	31
		Fordland	24
		Conway	52
And the following churches were vacant		Buffalo	18
		Ash Grove	56
		Waldensian	54
		Seneca	22
		Harrison (Ark)	27
		Lehigh	14
		Harris (Ark)	1
		Stockton	8
		Mammoth Spring (Ark)	12
		Mt. Olivet (Ark)	18
		Bethel (Ark)	12
		Trace Valley (Ark)	12

These forty-two churches are widely scattered over Southwest Missouri and a large part of Arkansas. In Missouri the Presbytery embraced twenty-three counties, with the exceptions that Kansas City Presbytery had jurisdiction in that part of Camden County lying north of the Osage River and the northwest corner of Cedar County. The counties are as follows: Barton, Jasper, Newton, McDonald, Barry, Lawrence, Dade, Cedar, Hickory, Polk, Greene, Christian, Stone, Taney, Ozark, Douglas, Webster, Dallas, Camden, Laclede, Wright, Texas and Howell. In early days Vernon County belonged to the Presbytery, but was transferred to the Presbytery of Kansas City. The boundaries of the Presbyteries in Arkansas were laid by a fracture of the then extant law of the church as to "elective affinity courts." In 1898 they were defined as follows:

"The Presbytery of White River * * * originally embraced 17 counties in Southeastern Arkansas (according to the report of the Commission; 20 counties according to the Stated Clerk of White River Presbytery; 21 counties according to the map.) 'Since then,' says the Stated Clerk, 'we have extended our boundaries so as to include the whole state.' None of these extensions have been authorized, approved, or disapproved by the Synod of Missouri. White River Presbytery is composed of Freedmen. No jurisdiction has ever been exercised by that Presbytery over the White churches in Arkansas. At least the following churches in Arkansas belong to other Presbyteries than that of White River, viz:

Eureka Springs to the Presbytery of Ozark, Synod of Missouri. Jonesboro, to the Presbytery of St. Louis, Synod of Missouri. Ridge Station to the Presbytery of St. Louis, Synod of Missouri. Hot Springs First to the Presbytery of St. Louis, Synod of Missouri. Mena to the Presbytery of Choctaw, Synod of Indian Territory. * * * Inasmuch as none of the extensions of the original boundaries of White River Presbytery have been sanctioned by Synod, and those churches in Arkansas not belonging to White River Presbytery were organized by the Presbyteries to which they now belong, and with which they are in direct rail road connection, the following readjustment of Presbyterial lines is recommended: 1. White River Presbytery shall consist of all those ministers and churches situated in the State of Arkansas south and east of a line drawn on the north and west lines of the following counties, to-wit: Sevier, Howard, Pike, Clark, Dallas, Grant, Jefferson, Pulaski, Conway, Faulkner, White, Jackson, Poinsett, and Mississippi.

2. The Arkansas counties of Benton, Carroll, Boone, Marion, Baxter, Fulton, Izard, Stone, Searey, Newton, Madison, Washington, Crawford, Sebastian, Franklin and Johnson shall be annexed to the Presbytery of Ozark.

3. The remaining counties in Arkansas shall be annexed to the Presbytery of St. Louis.

4. The Synod of Missouri shall notify the Synod of the Indian Territory of the foregoing action, with the request, that hereafter all work in Arkansas shall be done by the Presbyteries covering the state, with the exception of the church at Mena, which it is hereby agreed shall be allowed to remain in connection with the Presbytery of Choctaw, until a further

readjustment of Presbyterial lines is made." (Minutes of Synod, 1898, pp. 67, 68.)

This readjustment was made in 1900 when the church of Mena was transferred from the Presbytery of Choctaw to the Presbytery of Ozark and Synod passed the following:

"Resolved, That the western tier of counties in the State of Arkansas, so far as not now belonging to the Presbytery of Ozark, be now detached from the Presbytery of White River and annexed to the Presbytery of Ozark." (Minutes 1900, p. 47).

Previous to this the churches of Jonesboro and Ridge Station had been transferred from the Presbytery of St. Louis to the Presbytery of Ozark, whilst the moribund church of Hot Springs disappeared from the Assembly minutes after 1900. At present the Presbyteries of White River and Ozark are supposed to cover the State. But as Mena and Jonesboro have been transferred to the Presbyterian Church in the United States, and Ridge Station has ceased to be, the work of the Presbytery of Ozark is represented by the church of Eureka Springs and a few other churches whose names will appear later in this volume. It will be seen that in Arkansas we have a vast territory and but little else. But since the Master's kingdom is "not of this earth" the space given to this territory is out of prophetic regard to the greater things yet to be when reunited Presbyterianism shall come to an inheritance commensurate with her capacity to aid and bless. I have found traces of a rather extensive work in Arkansas carried on by the New School Ministers prior to the Civil War. The following extract from a correspondence from Bentonville, Ark., to "The Home Missionary" of May, 1844, is given as a sample: "Since my last report I have been called to deliver several public addresses upon the subject of education. I have also engaged with others in the enterprise of putting a collegiate institution into operation in this section of the State. The college is to be called 'Far West Seminary,' and to be located in Washington County. A Board of Visitors, of which I am the presiding officer, and a Board of Trustees have been appointed. We have already obtained considerable donations in lands and other property, and have agreed to erect a brick edifice to commence the institution as soon as practicable. My heart is very much set on this enterprise and I am greatly encouraged to hope we may succeed."

But this Arkansas work is buried in an oblivion so deep that

I have failed to find any connection herewith to the post-bellum operations of Ozark Presbytery, and therefore I shall not attempt to exhume it farther.

The offspring of a reunion herself, it was but natural that the Presbytery of Ozark should hail with glad acclaim the reunion with "The Army of the Cumberland." At the first opportunity, without a dissenting voice, without debate and followed by the singing of the doxology, she voted for the union—impelled to an early action by the thought that it would encourage the union movement in the Cumberland wing of the church. And as an evidence of her faith in the final triumph of the movement received and amalgamated the Cumberland churches of Joplin and Webb City with her churches of these places, and formed tentative unions with her churches and the Cumberland churches at Ash Grove, Greenfield, Mount Vernon, Neosho and West Plains. This historical sketch was begun the 10th day of July, 1906. Ten days before this, by order of Presbytery, a church was organized in the populous mining city of Carterville.

Through the co-operation of the Committees of Home Missions and Sunday School Work a student from the Lebanon Theological Seminary, Mr. C. W. Sample, had been laboring in the city for about a month. The reunited church of Webb City agreed to give the new church the building that had formerly belonged to the Cumberland Church of Webb City, worth about \$2,500; the prospective members of the new church purchased the lot and the Board of Church Erection was asked for \$500 to defray the cost of moving and placing the building. Thus the wisdom of the reunion became apparent.

CHAPTER I.

CONFLUENT STREAMS THAT SINK TO RISE IN RILLS.

It has been intimated that the Presbytery of Ozark was formed by the converging of two streams of Presbyterianism. Like a lost river, these streams all but sank from view for a time, only to reappear with diminished force, then to gather momentum until they converged.

A FOREIGN MISSION FOUNDATION.

Let those who are inclined to disparage foreign missions in the supposed interests of home missions remember that Southwest Missouri was first foreign mission territory. And it took its missionaries longer to reach their field than it takes missionaries to reach China today.

"In the year 1819 the United Foreign Mission Society sent two men as exploring agents among the Indians in what was then known as Missouri Territory. * * * They finally selected a site for their mission on the west side of the Grand River, about twenty miles from Fort Gibson, in the present Cherokee country. This is the first notice we have of the Osages attracting the attention of Christian people or any endeavors to carry the gospel to them. The Osages were a tribe of Indians that claimed and occupied, as wandering hunters do, the region south of the Kansas River to the Arkansas, thus embracing a considerable portion of what is now Western Missouri, Eastern Kansas and the territory now occupied by the Cherokee and Creek Indians. They were divided into two bands, one of which had headquarters * * * along the Marais des Cygnes River. * * * A mission company consisting of nine men and eight women was sent out by the society in the year 1820 to establish a mission among the Osages of the Grand River. Two of the ladies died on the journey. * * * Having made a beginning with the Osages of the Grand River, the society decided to send another company to the Osages of Missouri, and a second company was formed, which left New York for its destination March

7th, 1821. This company came by way of the Ohio, Mississippi, Missouri and Osage Rivers, on keel boats." * * * * After a most laborious passage they landed in Bates County August 9, 1821.*

This mission, known as Harmony Mission, subsequently passed under the care of the American Board of Foreign Missions, and was continued with varying fortunes until 1836. In 1822 a church was formed of twenty members. Only two were added for twenty years, when there was a revival that brought into it twenty others. In 1830 it was said of the Indians: "They remain the same dark, bewildered race, clinging to their idols. This mission has been established at great expense of money and some valuable lives. Many prayers have been offered for its success, but little, very little, to human view has been accomplished."

But though this mission did little for the Indians, it left permanent traces on this Synod, for the missionaries were ready for the incoming white population and were transferred from the roll of foreign missionaries to that of home missionaries.

The churches in this and contiguous missions were for a time isolated and independent.

In 1823 the missionaries in Harmony, Union and Dwight Missions formed what was called the Indian Mission Presbytery. As the Indians passed away, under the name of Harmony Presbytery, the work became identified with the Synod of Missouri."

HARMONY AND (THE FIRST) OSAGE PRESBYTERIES.

In 1836 the mission was given up and the work for the Indians was abandoned. The report of the Board says: "No modern effort among the American Indians has been attended with more trials of various kinds."

Gradually the Harmony Church became disintegrated. But the families of the mission formed the nucleus of various churches in that region, and their descendants are found there to this day. None of these churches appear to have been in the confines of Ozark Presbytery, as described on a previous page. But as Vernon County was a part of Ozark Presbytery, as constituted in 1870, two of them—Little Osage and Marmiton—have a place in this history. When the church was disrupted in 1837 the fruits of these early efforts fell to the lot of the New School Church. And as they were first on the field the results of their labors will be given first. The Presbytery bore the name of Harmony until 1846, when it was changed to Osage. Unfortu-

*See Dr. John B. Hill's History of Kansas City Presbytery, pp. 100, 101.

nately the minutes of this first Osage Presbytery seem to be lost beyond recovery. However, as the major part of the work founded by this Presbytery passed through the Second Presbytery of Osage to the Presbytery of Kansas City, a detailed account thereof is not pertinent in this work. The Presbytery of Harmony is given in the minutes of the New School Assembly for the first time in 1843. At that time this Assembly convened but once in three years. The reports, therefore, are probably for three years. The statistics for this Presbytery are not very luminous, as a copy here given will show:

1843	CHURCHES	Communicants added on examination	Communicants added on certificate	Total number of Communicants	Adults baptized	Infants baptized	POST OFFICE
79 Presbytery of Harmony							
Nathan P. Dodge	Little Osage						Little Osage, Mo.
Amasa Jones	{ Deepwater Salem Oseola						Deepwater, Mo.
E. P. Noel							
George A. M. Ren- shaw	Mount Zion						Springfield, Mo.
B. Ryland—5	Herman Warbleau—?						Bolivar, Mo.
		82		146			

Of the seven churches, Little Osage, Mount Zion, Herman and Warbleau were in the territory subsequently assigned to Ozark Presbytery. How many of the 146 members reported as belonging to the Presbytery were in these four churches we have no means of knowing. The Marmiton Church, in Vernon County, is not given in the minutes of 1843, though it is supposed to have been organized prior to 1837. Little Osage was organized by Rev. N. B. Dodge June 27, 1835; and Herman or Her-

mon, in Polk County, some time before 1839. The next triennial minutes make no mention of Warbleau.

All vestiges of Hermon and Warbleau have disappeared. Little Osage and Marmiton have left but a fragrant memory. Only Mount Zion remains. "They that trust in the Lord shall be as Mount Zion, which cannot be removed, but abideth forever."

In addition to these five churches, five or six others were organized before the Civil War—North Prairie, Hickory County, about 1843; Springfield, Greene County, 1849; Gasconade, Wright County, about 1851; Walnut Grove, Greene County, 1853, and Red Hill, Greene County. There seems also to have been a church at Hermitage, in Hickory County, but it does not appear on the Assembly's roll.

It is worthy of note that a large part of these early efforts were made in country districts. Mount Zion and North Prairie were the strongest churches. The former was a tower of strength, sending out colonies not only to Walnut Grove and Springfield, but also to far-away Oregon and California. In 1851 Mount Zion reported 100 members, and in 1857 North Prairie reported 93. Here were the scenes of spiritual refreshings, and from these sources went forth streams of salvation to make glad the city of our God. Where are the descendants of these pioneer Presbyterians? Hickory County, a veritable land of promise, has long been without a Presbyterian church. The county historian of Polk County evidently failed to find traces of Presbyterian activity in that county before the war. Wright County we have long since given over to the moles and the bats.

In 1857 the New School Church reached the high water mark. That part of the Presbytery lying in this territory had nine churches, with 304 communicants. For three successive years the Presbytery of Osage was starred in the Assembly minutes, indicating that, in lieu of a report, the report of the previous year was inserted. After 1860 even the name of the Presbytery was dropped from the Assembly roll, not to reappear until 1866. The causes of the disintegration of the Presbytery were the position of the church on the issue of the day and the withdrawal of the American Home Missionary Society from the work in Missouri. In June, 1857, Rev. William H. Smith wrote:

"I can not be sustained without aid from abroad, and unless that comes I must either leave the state or resort to some secular occupation. Now when the immigration to this region is immense, when the Eastern people as well as others are settling up our prairies, we are crippled by the want of proper support—must leave in a great measure the work of the ministry to obtain a living! Our church is not going to do much in Western Missouri without preachers can be placed in circumstances to labor more effectively. Brother Jones because of his age and affliction of the throat,

is thinking about giving up his charge. Brother Bradshaw is almost superannuated, Brother Requa is practicing medicines and is not going much in the ministry; and Brother Renshaw has recently deceased, so that you see we are weak in men and means, not so much in means perhaps as in disposition to aid in supporting the gospel."*

But though the Presbytery disintegrated, the labors of such men as N. B. Dodge, Amasa Jones, Levi Morrison, G. A. M. Renshaw, Albert G. Taylor, Bedford Ryland and William H. Smith were not in vain. They are recorded in the annals of the church triumphant, whose records are never lost. And streams of their influence are yet watering the waste places of the earth, if we could only trace them.

The Presbyterian Recorder contained this item that illustrates the spirit and purposes of the work.

"A brother in the bounds of Osage Presbytery in a private business note under date of November 2, 1854, writes: 'At a previous meeting of our Presbytery we concluded to establish a school of high order to be under care of Osage Presbytery. At our last meeting a board of trustees was elected, with power to secure a title to forty acres of land lying in Greene County, including the Cave Spring, the present place of Brother Renshaw's church. This donation of land and \$600.00 in subscription is given by Brother R.'s people. We have in all about \$2,000.00 subscribed, and intend to contract for building this winter and have them erected by next fall. I have just returned from Brother Morrison's meeting. A precious time we have had. The Lord came down in power. About twenty souls are rejoicing in Christ as the result. Brother M. is greatly encouraged. At Brother Renshaw's a similar result has been witnessed. We have had some mercy drops even at Warsaw.'"

In the Mid-Continent of May, 1890, Dr. James H. Brooks said:

"It is not true that there is anything in the Form of Government or doctrines of the Presbyterian Church to account for the slow growth during the three-quarters of a century. But apart from the fact that much of the time has been spent in fighting one another instead of fighting shoulder to shoulder she has not at all utilized her resources."

This statement was made a plea for some kind of a regulation similar to that provided for subsequently in the constitutional rule pertaining to local evangelists, and if the good Doctor looks down from the glory world on the church of today no doubt he realizes that his plea has found a completer answer in the Presbyterian Brotherhood. But who can measure the folly of "fighting one another instead of fighting shoulder to shoulder?" Much of the weakness of Presbyterianism inheres in the dismembered front she has presented to the world.

Dr. Brooks said in another place that Judge Lucas remarked to Judge Gamble: "I wish my daughters to be Roman Catholics,

*Hill's History of K. C. Presbytery.

because that church teaches women to be obedient and submissive; but I hope that my sons will be Presbyterians, for then I am sure they will fight."

Well, the times that tried men's souls required men of conviction. The iron heel of destiny may grind such men to powder like flint. Their organizations may be crushed out. But the world can never repay its debt of gratitude to them.

O. S. PRESBYTERIES (MISSOURI, UPPER MISSOURI. LAFAYETTE.)

None of the controversies that have affected Presbyterianism so disastrously in this State have originated in her borders. Lingered regrets have given place to reluctant separations only when independent positions seemed no longer tenable. Not until 1840 did the separation of the Old and New School churches take place in this State. Nominally, at least, four Old School Presbyteries successively embraced the territory of the subsequent Ozark Presbytery. They were Missouri, Upper Missouri, Lafayette and Southwest Missouri.

At its organization, October 2d, 1832, the original Synod of Missouri consisted of three Presbyteries. The Presbytery of St. Louis covered the eastern part of the State, the Presbytery of St. Charles the northeastern part and the Presbytery of Missouri the rest of the State. In 1843 the Presbytery of Upper Missouri was formed out of the western part of the Presbytery of Missouri, and in the fall of 1856 the Synod erected that portion of the Presbytery of Upper Missouri lying south of the Missouri River into the Presbytery of Lafayette.

As with the New School church so with the Old—the centers of effort and influence were to the north of our confines. Mount Zion Church at Cave Springs and Ebenezer at Greenfield were for decades the most influential churches in this territory—the former was New School and the latter Old School. Not till 1860, when Calvary Church was organized at Springfield did the old school church gain a permanent foothold in any of our now populous cities.

"The old school church began its operations in the Southwest in 1842, in Dade County, where the Rev. W. B. Bell organized the Ebenezer Church of sixteen members. The principal man in that organization was J. M. Rankin, who came from East Tennessee, two of whose sons are now ministers and two others prominent men in Kansas. This Ebenezer Church was the only one in that region until January, 1854, when the Mount Vernon Church (subsequently called Ozark Prairie) was organized. The

pastor of the Ebenezer Church had a parish extending from Cedar County to the Arkansas River, a distance of 130 miles."**

Less than a generation ago it could be said of African map makers:

"Such dense ignorance abounds
They place elephants for want of towns."

After the organization of the Ebenezer Church twelve years elapsed before another was organized. The statistics for Lafayette Presbytery indicate that before 1865 the following candidates and churches in Southwest Missouri had been on its roll at one time or another: Churches—Ebenezer and Mount Vernon received at organization; Little Osage and Marmiton enrolled September 16, 1859; Springfield Calvary enrolled September 26, 1860; North Spring River and Bolivar, April 13, 1861. Candidates—Received at time of organization, W. L. Mitchell, S. W. Mitchell and J. N. Rankin.

In 1857 the Presbytery met in Greenfield, and in 1859 it elected Rev. John McFarland a Commissioner to the General Assembly.

The men of national reputation confined their labors to other parts of the State. In lieu of the account of movements in this section, therefore, I shall here insert pen sketches of typical conditions in the other parts of the State. These sketches are taken from addresses delivered at the semi-centennial of the Synod of Missouri, held at St. Louis in October, 1882:

From a letter written for the Synod by Dr. Edwin F. Hatfield:

"The Synod of Missouri was born in the midst of a gracious outpouring of the Spirit, baptizing the churches from St. Louis to Apple Creek on the south, Columbia on the west and Palmyra on the north. * * *

"The members of the Synod (1832), with their wives, were entertained at the house of Mr. John Shackleford, after which at the public meeting I preached again. The next day three public services were held and sermons were preached by Brothers Cochran, McAfee, and Hoxsey. Sermons were preached on Saturday by Brothers Durfee and Wood, and service preparatory to the Lord's Supper, full of interest, was held in the evening. Very little time was given to the details of ecclesiastical business. Two of the Presbyteries had just begun to be, and had but a brief record for review by the Synod. * * *

"As the churches were called upon to relate their story for the year it was plain to be seen that it had been, even in those 'ends of the earth' as it had been all over the land, a year of the right hand of the Most High God. First and foremost, the church with whom they had assembled had been favored with a visitation of the Holy Spirit unexampled, not only in its own history, but in all the region west of the great river. A wonderful work of grace during the previous winter and spring had been wrought in St. Louis, putting new life into both ministers and people, and

*Quoted from Dr. Timothy Hill's History Outlines, etc., p. 25.

resulting in the accession of 128 members to the church, doubling their number quadrupling their energy and zeal for the Master; resulting also in the organization of the Des Peres Church, about fourteen miles west of the city, and in plans for the speedy organization of a second church in St. Louis. * * *

"The showers of divine grace had extended their benign and life-giving influence to St. Charles, where Brother Wood had been laboring about two years, with about seventy conversions, and had lately welcomed some fifty new converts into the church. Far down the river, in Perry County, Brother Cowan's people at Apple Creek had caught something of the heavenly shower and counted some thirty or forty converts among their widely scattered habitations. Brother Ladd, of Farmington, in St. Francis County, * * * told how his heart had been stirred by what he had heard at the meeting of the Presbytery in April of the Lord's doings, and he had gone home resolved to labor and pray for a revival; and the whole region about Farmington had been aroused to call upon God, and many had been converted from the error of their ways. Brother Donnell, too, brought good news from the lead mines in Washington County, below Potosi, and told of a score or more converted among his people. Away up the country in Calloway County, among the prairies and groves, in the region of Fulton, Brother Hoxsey had to tell of a blessed visitation of grace that had given the Aux Vasse Church a blessed accession of more than forty new members. Columbia, too, in Boone County, had not been passed by, * * * and far up the Mississippi, where Dr. Nelson had so faithfully testified of Christ and his cross, in and about Palmyra, * * * similar miracles of divine grace had been wrought."

Dr. Hatfield then gives an account of the second and third meetings of Synod—the one at Columbia in 1833, the other at St. Charles in 1834.

At Columbia the Synod could only adjourn from day to day by reason of the fact that a quorum could not be obtained. It was regarded as an unhappy occurrence that the county horse races were to commence the opening day of Synod. But the members of Synod began a revival—the races were given up in despair and "more than fourscore souls were hopefully converted."

Of the third meeting he writes:

"On Thursday, October 16, 1834, early in the morning, Brothers Donnell, Potts, Allen and myself mounted our horses at St. Louis and rode very pleasantly to the bank opposite St. Charles, on the Missouri River, reaching the ferry about 11:30 a. m., within four hours. There we had to wait six hours for the crazy old ferryboat, the wind having been too high for the miserable old craft to attempt to steer the fierce current until then. Ten hours were thus consumed in reaching St. Charles from St. Louis. We found that the brethren, wearied with waiting for the St. Louis brethren, had undertaken to organize the Synod with only two Presbyteries. The next morning we organized anew. * * *

"As at St. Louis and Columbia, so at St. Charles, the one business of the Synod was the preaching of the gospel, with direct reference to the conversion of souls. Twice or thrice daily the word of God was proclaimed, and at least every evening the anxious were called out, of whom there were at least a score, several of whom were hopefully converted."

The evangelistic character of pioneer Presbyterianism in Missouri is abundantly attested by others.

Dr. Timothy Hill:

"The most marked agency, especially in Northeast Missouri, under the leadership of Dr. Nelson, Cochran and others, was the camp meeting. The work was carried on systematically, camps consisting of tents or more permanent structures in the form of sheds, in which the preaching services were held, and around which tents were pitched, constituted the external appearance of the work. The places selected were generally in a grove, near a large spring, for 'much water' was needed for the accommodation of both man and beast. When the selection was made the ground was usually entered, in order to become the fixed property of some one, and thus remained from year to year. To these meetings people came from a great distance and remained oftentimes for days together, listening to most earnest, pungent preaching, and great numbers were gathered into the church."

From an address by Rev. John Leighton:

"Let us take a glance at our places of worship generally, at that early day. We may consider them as of three classes. First and best were the small buildings, frequently wooden, put up without any thought of architectural symmetry, unsightly in shape, without finish and devoid of comfort. * * * A second class comprised the log or board buildings, frequently with but one or at the most three openings called windows, but as likely as not without glass, and supplied with a piece of sacking to keep out the rain. They had puncheon floors, and split logs mounted on pegs for seats. They were built without workmen and without the outlay of \$20 in cash. But when one of them was completed by the ax and fro of elder and brethren there was as real a jubilation as when Bezaleel finished the work of the tabernacle. * * * The third class of church buildings consisted of mere sheds, capable of covering 800 or 1,000 persons. These shelters were built for the accommodation of what were then everywhere known as Presbyterian camp meetings—an institution growing out of necessary and blessed evangelization among a destitute and sparse population. * * * The floor was our mother earth, with here and there a stump from which a post had been cut. The pulpit was an unplanned board made fast to a tree at each end, and the preacher's seat was another rough board supported in the same substantial way. As the sides and front and rear were all open. Nothing circumscribed the limits of the congregation. * * * And I have seen as many as fifty men standing or sitting behind the preacher, these generally not members of the church. * * *

"While there was far more spirit and devotion in the singing than we now witness, it was loud and discharged from all scientific exactness. * * * Dr. David Nelson, Rev. James Gallaher and some others had the voice of a silver trumpet—strong and mellow—and the first named especially would occasionally come in where no hymn was expected with a solo that would move the heart and start the tears. As for musical instruments, I cannot say that there was the least prejudice against them, but for the reason there was no occasion for prejudice instruments being universally unknown and undesired. Accompanying the singing, on the greater occasions, there was the exercise of handshaking, though this was not common. The custom seems to have been brought in by good brethren from Tennessee, who had a number of ways' peculiar to them and not laid

down in the book. These brethren formed quite an element in our churches in Missouri. * * *

"On one occasion (a meeting of Synod in Henry County) * * * there came up, a storm which drove us to what was called 'the church' (Synod was meeting in a basilica or shed), a log house such as I have described, having one opening for a window, but no glass. The pious company were standing up and singing, when suddenly a movement was made which was novel to me. Across the floor from where I stood and near the open door was 'Father' Bradshaw, the pastor of the church. While singing with much spirit he advanced and took the hand of a brother and shook it with vigor. Thought I 'This is a brother the pastor has not chanced to see during the meeting, and he takes the liberty of greeting him in the midst of the devotions.' Presently he advances and shakes the hand of a second stranger. 'And here is another,' I said to myself, 'he has not met before.' And not till he had reached the third and fourth did the truth burst on my mind. When I saw the good pastor advancing to my part of the room I stiffly turned my face to the log wall expecting that he would pass me by. In this I was disappointed. He laid hold upon my shoulder and gave me a violent pull around, and then he took me vigorously by the hand, a Christian honor which I neither understood nor deserved.

"At that same meeting an incident occurred which illustrates the unpleasant necessities of those primitive days. It was the Sabbath afternoon, and the Lord's Supper had been celebrated with real fervor and profit, and there were many wet eyes. About ten of us ministers were in 'the stand' and the benediction was being pronounced. Just as the final word was uttered a countrymen thrust himself in among the ministers. He cried out, 'I want to speak to the people.' Raising his voice yet higher, he gave notice of 'a stray mare,' which he went on to describe with more particularity than elegance.* While some of us were considerably taken aback, that fastidious youth, Henry M. Field, who had been called to the new church on Sixth street, near Morgan, and was only a few months from his cultured associations in the East, could not repress his amazement. This was his first venture out from St. Louis. He goes instantly to Father Bradshaw and demands what this kind of a thing meant. 'Oh,' said the pastor, 'we are here for the present constrained to allow such improprieties.' Yet some of these improprieties were rebuked in a characteristic way. * * * I was aiding in a protracted meeting in Lewis County. During the delivery of the sermon one day a young man engaged in carving on the back of the bench before him. A minister who was sitting beside the preacher observed the irreverent use of the pocket knife, and, stepping down, he took up a billet of wood from beside the stove. Going with it to the young man, he presented it to him, saying, 'Whittle on that.' * * *

"But as for the preaching of those days, let it be said that while great improvement and advance has been made in every other respect—in our places of worship, in the singing, in the gentility of the audiences, and in the salaries of ministers—there has been no advance in the quality of the sermons. The sermonizing of the great evangelists I have named was not so much the development of the texts they cited as it was the unfolding

"Since the author has been pastor in Springfield he was conducting a funeral in a rural district. A rural minister asked the privilege of making an announcement. He first expatiated on the solemnity of the occasion, commended the "young brother" for his feeling address, sang in a sepulchral tone three or four stanzas of a death-bed song, then announced: "Not to detract from the solemnity of this occasion, I have lost a sorrel horse, white mane and tail, a horn saddle," etc.

of a Bible theme. Dr. Nelson, I suspect, generally selected his subject before he settled upon his text, yet his texts contained his sermons. He seldom took up any but a most weighty subject—the sovereignty of God (those men were strict Calvinists); the fallen condition of man; the nature and need of regeneration; free grace; justification by faith; the terror of the Lord.

*** * * Beginning just about fifty years ago (i. e., fifty years before 1882) and continuing for fifteen or twenty years, there were almost annual revivals in quite a number of our churches. These ingatherings were counted on when the brethren came together, three or four in number, to preach and pray, and also to sing, for four or five days continuously.

“Some of the earlier of these refreshings should be especially singled out because of the character of the subjects of them. Throughout a considerable part of Missouri there was, at the time when Dr. Nelson began his labors, a widespread infidelity of the old-fashioned, Jeffersonian type. And it came through Kentucky from Virginia. It was intelligent and proud, and bold, and very supercilious toward Christians, and toward preachers particularly, and most particularly toward Presbyterian preachers. This skepticism included lawyers and doctors and political bosses. The fame and popularity of the camp meetings drew those men near. Dr. Nelson gave to them his special attention. Having himself in early life been one of them, he was familiar with all the rat-holes in which they burrowed. In short, therefore, at one and another of these revival meetings, four or five of these Annakim would fall at once. And sometimes the number of them would be great enough to characterize the revival as an ingathering of converted infidels. A few old men yet surviving in the churches could give us names by the dozen. It was the privilege of the writer of this paper to have in the church which he served for seventeen years three or four of these very men, two of them being ruling elders. Another of those converts entered the ministry and went as a missionary to the Sandwich Islands.”

Mr. Leighton thus describes another condition of the times:

“School houses and court houses were the common resort, and even there our brethren had to alternate with preachers of other denominations, two, three, or even four, taking the place on successive Sabbaths. This arrangement gave rise to an evil which in those days was rife and almost coextensive with the State, with the exception of St. Louis and two or three other places—an evil which through increasing courtesy and kind feeling has happily passed nearly away. This was the prevalence of controversy and strife over points of doctrine. What the Presbyterians preached in the school houses on the previous Sabbath was taken up on the next by the Reformer and fiercely mutilated. The creed of the Reformer in turn was torn to shreds by the Methodist when his day came around. All this was heard to a large extent by the same people of all the denominations. In this way the controverted points, to say nothing of misrepresentations and slander, became the theme of bitter talk through the week and the whole community would thus be kept in hot water. And it was wonderful how sharp and knowing men, and even women became in those disputed themes—baptism, water regeneration, the gift of the Spirit, etc. They also ‘reasoned high of fate, free will, and foreknowledge absolute.’ We suspect our modern city Christians would not know what to make of that ‘strong meat’ which was devoured, I do not say

“I have somewhere heard Webster’s great oratory attributed in part to the fact that he was silent save on weighty themes.

digested, the whole year round. That bitter controversial spirit which filled the air too often crowded out living piety, and was even made a substitute for it."

Even so it gave to the godly a loyalty to church my eager eyes have longed to see. The Mount Zion Church had loyal members as far away as Springfield. And before the Mount Vernon Church was organized "Uncle Billy" and Aunt Jenny Orr trudged on horseback from their home three miles northwest of Mount Vernon through "the wilderness" to Greenfield, where their pious souls feasted on the "strong meat" provided.

Though the scenes of the foregoing incidents were laid for the most part in other portions of the State and the actors were largely new school men, they are not out of place here by reason of the facts that they are truly typical, and in part at least relate to events that transpired before the unhappy dismemberment of our church in the State.

It is a good thing now and then to read sermons preached by ministers of a former generation, known only to their own generation and to the circumscribed world in which they had their being—the humble missionaries of the cross. Such a practice may soften our asperities when we contemplate the militant character of former denominationalism, humble our spirits as we behold how they delved into the deep things of God and remind us that long before a new chapter on "the love of God and missions" was added to the confession their souls did magnify that boundless grace and love of a tender Father for his lost and erring sons and daughters.

The first regular supply of the Ebenezer Church was Rev. Valentine Pentzer, who served the church for three years. Had some enterprising publisher of his day compiled a volume entitled "Who Is Who?" his name would not have found a place therein, nor do theological catalogues contain the titles of volumes of his sermons. I have searched in vain for his name in various historical addressees delivered before our Synod. But there fell into my hands eleven manuscript sermons preached by him in the middle forties. I shall insert extracts of these sermons to exhibit the strong spiritual meat which pioneer Presbyterians of Southwest Missouri were fed by the typical and commonplace home missionaries, and to show that Calvinism as preached sixty years ago was not as revolting as it is often represented. No wonder the preachers of that day were reverenced as men of God and loved with a love like unto that of David and Jonathan. Aunt Mary Johnson—now deceased—said that when Valentine Pentzer and William Orr parted "it was like two women—hugging, kissing and crying."

I read these eleven manuscripts one day with profound in-

terest and heart searchings. They are not as long as tradition would lead us to expect; I should think the longest could be preached in forty-five minutes and the average in thirty-five. They are a little more polemical than the preaching of today; and while they dwell more on the strong doctrines of the Word, these doctrines are presented in a plain and practical way. Without any effort at selection, the first one I read treated of "Predestination," the second of "Election," the third "The Support of the Ministry," the fourth "Christ the End of the Law for Righteousness." These sermons are remarkable for the vast array of Scripture with which they are buttressed. If the gentle reader thinks that such lengthy extracts are out of place in a historical work he can pass them by, but if he does he will miss two things—a fair representation of the food that nourished the pioneer church and a real refreshment for his own soul.

EXTRACTS.

Zech., 13:7: "That this passage of Scripture has reference to Christ is evident because Christ himself applies it so. (Mat., 26:31.) The doctrine taught directly in our text is that the death of Christ was by the decree and the direct command of God the Father. (Then he reverts to the conspiracy of the Jews and Pilate, and continues.) They were but his instruments and all their rage could easily have been prevented. * * * If the doctrine of predestination is denied there can be no atonement. For all things took place in the death of Christ according to the determinate counsel and foreknowledge of God, or else by accident. But if his death happened by accident and contrary to the decree of the Almighty how, then, can it be an atonement? Would it not be the most dreadful of all nonsense to talk about the death of Jesus Christ being a satisfaction for our sins, a sacrifice, a propitiation and an atonement if it all had been only by the determinate counsel of men, say the Jews? And yet so soon as you admit that the Lord laid upon him the iniquity of us all, that it pleased the Lord Jehovah to bruise him, that he was a lamb slain from the foundation of the world, you (admit) that it was the purpose of God that it should be so—that is, that it was predestinated to be so. (Here he cites in full Scripture proofs as Luke 22:22, John 19:11, John 18:11, Luke 9:22, John 12:27, Luke 22:53, Acts 2:23, Acts 4:27-28.) * * * 'If there is only an overruling Providence, that simply overrules actions after they have been committed, then it would follow that after the Jews crucified our blessed Saviour, God made a virtue out of his necessity and set his blood which they had shed to the account of those who should repent. This is dreadful. For Jesus Christ was an innocent man, and he was taken by a malicious and lawless mob and crucified, contrary to every principle of justice. How under the sun could God then on any natural or reasonable principles set this wicked transaction down as a bonus in his government in view of which he could pardon sinners? But if you deny the doctrine of predestination you are obliged to occupy that ground. Admit the doctrine that God works all things after the counsel of his own will and then everything comes in its natural place. (John, 3:16.) And the divine Son loved our race so well as to bear our sins in his own body on the tree, and that all this was ratified and agreed upon, fixed and settled, long before the world was made or Adam's dust was fashioned into man.'

(From a Sermon on the Two Covenants. Text, Gal., 4:24.):

"It is thought by some that Adam at that early age of the world did not understand the nature of covenants and covenant relations—that the metaphysics of mind and of moral obligations were ideas too abstract and refined for his rude and uncultivated mind. Adam was created in the image of his God, and it reflects no great glory on the character of God to suppose he should create the first pair as ignorant, as rude and as sensual and gross in his intellect as an unlettered Indian and his squaw in the wild woods of America. St. Paul informs us that the image of God consisted in knowledge and true holiness. They were the noblest in dignity, in wisdom, in high and holy conversation, of all the human race. They conversed with God, with angels, with high-born seraphs, and little squabbles about metaphysics, about natural obligations and moral abilities, our theological disquisitions about fate, free will and predestination would have been like the squabbles and contentions of children to their high and holy minds. Adam was created for the very purpose of a federal head, and every way qualified for the high station. The covenant of works was made with him. It was the only covenant that could be made with him. The covenant of grace did not need to be unfolded then. Mercy as yet on earth had nothing to do. After he fell by transgression there was given to him an intimation of the covenant of grace, but it could not be made with him, for he could not atone for his own sin, much less the sins of others. * * * The covenant of works was the only one that could be made with Adam. The law of that covenant they violated. It is now a broken covenant. The flood has long since swept through thy bowers, O Eden, where Eve sang, in holy love, eternity, creation and time just began. The trees of the garden—the tree of knowledge of good and evil—and the tree of life, too, that grew in the terrestrial paradise the worms have long since eaten. But the violated law of the covenant stands demanding the sinner's blood. It raises its insurmountable barrier between God and the soul. Its claims are just—decided so in the high court of heaven—and they never can be abated. God in reviving the covenant and embodying its principles in the ten commandments, amid the awful thunders of Mount Sinai, showed that he had abated nothing from his claims. Indeed, he cannot, without injustice to himself and great injury to his creatures, demand anything less than perfect obedience. But his refining, perfect obedience by no means implies that any since the fall of man have had ability sufficiently to keep the law of God perfectly. * * * Nor is the right to claim perfect obedience founded upon our ability. God requires all devils to love Him with all their powers—but devils cannot love. They once could—they destroyed their abilities. So man once had ability, but now he is sold under sin. It is vain to say we had no hand in this transaction. He who made us knew where our greatest strength lay. If he had seen it lay in you he would have made the covenant with you. But he made it with him who was best able to fulfill it. But he fell by transgression, and all his posterity fell in him and with him." * * *

Note the rhetorical beauty of this soliloquy of Adam:

"Farewell, Eden, thou loved spot; farewell, innocence; thou lovely, heavenly friend! I did thee much wrong. It will be long before thou wilt sing in my habitation again. I shall sleep in the dust before thou wilt again be my companion. Farewell, tree of life! Thy fruit falls no more for me and my children. Farewell, tree of knowledge of good and evil, farewell! By thee I offended. Farewell all—all! But, O, who can tell what seas of tideless, waveless, sailless, shoreless, hopeless woe awaits me and my dear children—wars, famines, pestilence, plague, fierce diseases, poverty,

sorrow, pain, nakedness, cold and hunger, shame and fear—the undefinable, shapeless monster Death, and the loathsome, solitary grave are now their sad inheritance. O, infinite God! Creator omnipotent, my Father! who stoodst before me the morning I first awoke by sound of heavenly music, The first, the most glorious being I ever saw! Say, O say, for I never yet heard of mercy, say if I cannot be forgiven, or else on me let all thy thunder fall and save my posterity—my dear children! ”

Now note how admirably the Second Covenant is introduced:

“But the answer of God to Adam is Go thy way, Adam, the seed of the woman shall bruise the serpent’s head, the vision is yet for many days and to the end thereof desolations are determined. Thou must come to the grave and sleep in the dust of the earth for many days, but thou hast now heard something of mercy. Mercy now must supply the place of innocence. Farewell, child of heaven! Fallen but now penitent child, farewell! In view of Adam’s fall the covenant of grace was made with Christ, the second Adam before the world began.” * * *

That sounds Miltonic for pioneer preaching, but note this for the interdependence of the cardinal doctrines:

“If men are not carnally minded, dead in trespasses and sins, and enemies to God, there is no need of a Holy Ghost. Start with the doctrine that man is not spiritually dead and totally depraved and there is no use for the doctrine of the trinity. If man is only bewildered—if he is only a child lost in the wilderness, crying for home, then all he needs is some one to guide him into the path. He needs neither an Almighty Being for a Saviour nor an Almighty Spirit for a sanctifier. Hence those people who deny the divinity of Christ and the power and presence of the Holy Ghost are at least so far consistent that they have no useless appendages to their creed. They believe that man’s nature is not radically vicious; that he is only spoiled by bad company, that the law of God is not perpetual in his nature and obligations; that God as a sovereign can bestow pardon without any regard to His law, consequently a sacrifice for sin—a real atonement is not necessary. Now such have no use for a Saviour who was both God and man—no use for a covenant of grace made in eternity between the Father and Son in view of Adam’s fall. Again, what use have they for the doctrine of regeneration by a direct and powerful work of the Holy Ghost? Man needs no such a change. * * * All he needs is that some one of truth and well acquainted with the subject reveal the mind of God to him. Hence these people who deny the doctrine of the trinity, the divinity of Christ, the Holy Ghost, human depravity, predestination, gratuitous election and the doctrine of a real atonement are much more consistent in their belief than those who hold some of those doctrines and deny the rest. What is it that gives infinite value to the atonement? Is it the divinity or the humanity of Christ? Undoubtedly his divinity. Now, if He had all the essential attributes of Deity He must have had a mind perfectly informed, a judgment correctly made up, a will fully determined, so as to remain in suspense about nothing. For can it be presumed that eternity can add anything to the stock of information which deity now possesses? Will the judgment day bring any new information to God about the wickedness of men or devils? But can a sound mind help deciding on a subject when it possesses full and perfect information, especially when much depends upon an immediate decision? But the divinity of Christ depends upon this infinite perfection of wisdom and knowledge, and

the perfect correctness of his decisions and judgments. And the value of the atonement depends upon the perfection of his wisdom and knowledge, and the perfect correctness of his decisions and judgments. But it will not be denied that his decisions are as much needed about future events as past. But to decide and determine about future events implies predestination; then the value of the atonement depends for its merit upon that wisdom of God which is exerted in predestination. How absurd to hold to the doctrines of either the divinity of Christ or the atonement and deny the doctrine of predestination."

The sermon on the support of the gospel ministry is so timely that it might have been preached but yesterday:

I Cor.,9:14: "This is the regulation which God established for his church, and those who have altered this commandment and are teaching men so will one day be called the least in the kingdom of heaven, if they get into the kingdom at all. Our Lord did not ask it as a matter of charity for his ambassadors that they should have a pittance to live upon; but by the same authority that he used in instituting the gospel ministry he also established the duty of supporting his ministering servants. * * * *

We shall endeavor to consider:

"First—The reasonableness of the requirement.

"Second—Upon whom it is binding and the reciprocal duties of pastor and people. And,

"Third—The serious results of breaking this regulation of God's house."

(Here follows an excellent exhibition of God's sovereign rights in the earth, of his provision for the support of the Levite and the Levirate ordinances, and of the early Christians bringing their goods and laying them at the Apostles' feet, which, he declares, "never was intended to be a rule for the church in after ages, yet it shows a beautiful spirit of confidence, and of a full and complete surrender to God, not merely in word, but in heart—giving themselves and property to God, their rightful owner.") Continuing, he said: "Nor did our Lord ever enjoin this, but he did enjoin it that they that preach the gospel should live of the gospel. This is altogether reasonable on account of the manifold duties and cares and labors through which a faithful minister must go. And if the church would be edified and built up in knowledge and holiness she must provide that her ministers have time to wait upon their ministry. The time was when the pastoral union was invested with a degree of permanency which it has now unhappily lost. It is our prayer that it may speedily be restored. It was a most sacrilegious work which that vain, ambitious man did when he, contrary to God, ordained that the minister licensed by his Presbytery should preach without having a pastoral charge and without a support. He looked at the church of Christ and saw it an impregnable fortification; he then looked at the prejudices of the Western people. He saw he could sow the seeds of disaffection and jealousy from one point, and one only—it was the support of the gospel ministry.* Time has already discovered the results of what he has done. But eternity alone will fully

*I do not know to whom he refers or whether this has only a local bearing, but some years ago an honored elder in one of the churches of this Presbytery told me that his father had upbraided one of the most influential and godly pioneers of that county for preaching without salary, because he was sowing seeds that would bring forth a harvest disastrous to the cause of Christ. The descendants of that pioneer preacher are yet prominent in that locality and the prophecy as to the harvest has been verified.

show all the dreadful evils resulting from his unscriptural and time-serving policy. Ignorance, error and delusion; pride, covetousness, prejudice and infidelity, like the tail of a comet, will follow in his train. The preaching of the gospel, not raising corn and feeding cattle, is the pre-eminent duty of the gospel minister. It is expressly to preach the gospel that the ministry is instituted. It is the voice of the living preacher, urging with all the powers of his heart and of his utterance the love of the Saviour, and the awful realities of a future state, which God blesses to the building up of his church. All other duties should be subservient to the necessary preparations for preaching the gospel. Hundreds of immortal souls are each Sabbath assembled to hear the divine message. The Christian minister is God's ambassador to them. And with whatever abilities he may be endowed he must consecrate all to the faithful enforcement of religious truth. He must diligently study so that he may be able to bring out of his storehouse things new and old. Logic should make all the parts of his sermon harmonize, so that one part should not contradict another. Sound argument should fortify the different parts of his discourse, and simplicity, childlike simplicity, make every part so clear and plain that a very child could understand it all; and eloquence, soul-captivating eloquence—the eloquence of an upright, earnest heart—should carry every sentence of divine truth home to the hearts and consciences of his auditory.

"How difficult this! Is it likely that the man whose cares must necessarily be about the concerns of a worldly employment will be able to preach the gospel aright? Will not his discourse on the Sabbath be either cold and formal or empty of soul-nourishing instruction? * * * A man with all his time is not sufficient for the great work. The word of truth must be rightly divided so as to give to each his portion in due season. * * * Some of his hearers are engulfed in the whirlpool of a false religion; some are in the wild career of utter ungodliness; some deceived with false hopes, or trying to deceive others with false pretenses; some stupid with consciences seared and hearts as hard as marble or granite rock; some tender, affectionate, trembling with broken hearts and bruised spirits, feeling and sighing for God. To meet these wants requires thought. And the faithful Christian minister must consecrate the best hours of every week to this infinitely arduous work. And yet he must engage in other studies besides immediate preparation for the pulpit. He must search the Scriptures in their original languages; he must keep up a general acquaintance with the literature and the rapidly advancing sciences of the day; he must furnish his mind to encounter the unbeliever and the errorist on their own grounds, and to defend the gospel; he must keep himself informed respecting the great moral movements of the age—he must not forget the mighty power of the press—that the world demands a Christian literature—that it is the duty of some of the ministers of the gospel to supply this want. These duties demand that at least every movement of the morning hours be devoted uninterruptedly to study* These hours should be held sacred from any encroachment. The people should feel that their pastor in all his studies is toiling for them, and they should cordially co-operate in securing for him the means of uninterrupted appreciation to the arduous duties of his office.

"But the minister must also visit the people. Without this, though, he should be ever so learned and eloquent he cannot be in the highest degree useful. By personal acquaintance alone he can ascertain the temptations, the conflicts, the trials, the spiritual condition of his people. He must sacrifice the attractions of friendship and congenial habits and

*This from a man whose record shows that he rode over several counties preaching in private houses as well as in public places.

tastes, if need be, to his duties as a laborious and impartial parish minister, who must account to God for each soul entrusted to his care. And especially wherever poverty lays its heavy hand, or age is crushed with infirmity, or the weak and suffering invalid drags on a miserable life, or the widow's heart is bleeding with anguish—wherever there is anyone bowed down beneath the burden of life, it is there peculiarly the Christian minister is to go. And yet he must not let the time allotted to visiting his members encroach upon the time devoted to study and the duties of the closet. If he does his congregation will be pretty apt to complain that his sermons are all alike. These, to say the least, are the indispensable duties of a good minister of the gospel, and he who comes short of any one of these duties is just so far deficient, and lacks just that much of being a good minister. But how can a minister do all these arduous duties and support himself and family by farming and teaching, or some other worldly employment. * * * Hence it is perfectly reasonable that God should demand at your hands a comfortable support for his servants whom he raises up and sends among you to preach the gospel. * * * God's ways are always right and woe to that wicked popularity-hunting preacher who alters what God has ordained. * * *

"It is everybody's duty to support the gospel. * * * And the fact that a man is not a professor of religion will be but a poor excuse in the day of judgment, for it will be making one sin an excuse for another. 'Will a man rob God?' says the Scriptures, 'but ye have robbed me even this whole nation.' * * * Here the charge is not brought against the Saints, but against the whole nation. Now, if it had not been the duty of the whole nation, no charge could have been brought against them. If a man says I am no professor of religion, if I were I might perhaps feel it a duty to do something. This is poor logic. It is as much as to say because I wickedly neglect to do my duty therefore I will rob God, my Master, of his just share of the property he has put into my hands. This is adding robbery to rebellion. * * * Throughout Southwest Missouri there are whole churches who act upon the principle that the gospel may get along the best way it can! And these all have their influence; and a most dreadful influence it is. It is inflicting a death blow on the intelligence and piety of the church. In this work none are excused. * * * All have some ability. The widow had two mites and she threw them into the treasury of the Lord. And she laid it out well. * * * Many no doubt would have thought her foolish. * * * But the wisdom of God differs from the wisdom of this world. * * * It has been remarked that a heresy always begins among the preachers. The preachers have done much to ruin the church in this our time. The system in vogue amongst us in this country is to license a minister with very little education, hoping he will go on and improve his mind after he is licensed. This he seldom does, and for several reasons—first, because he is licensed and thinks he can get along about as well as the rest; and, second, he thinks he has not the time to study. But the worst of it all is, in the third place, he does not know how to study. * * * having never learned how to apply himself to books. * * *

"The system as now pursued overburdens the church with weak and inefficient ministers, and even if the people felt some disposition to support a minister they become disheartened; for, in the first place, there are too many to be supported, and in the next place the people feel that they do not get an equivalent for their pay—a harping on the tenderer feelings without ever touching the understanding will, after a few hearings, become insipid and uninteresting to all persons of sense. * * * Have, then, a minister—a workman that needeth not be ashamed—enter into the pastoral relation with him. And as you are entitled to his labors, his

prayers, his tears, his heart, so on your part give him your prayers, your sympathies and your attention. Give him of such things as God gives you.

“* * * But we are next to consider what are the ruinous results of breaking this ordination of God. And in order to see it we need only to look around. Where is the beloved Zion of God now? Her ministers are a class of secular men. There are none of them that can teach his brother in the law of the Lord; there are but few houses of worship, and money is thought to be too good a thing to be given to the Lord. And the man who can rave and rant once a fortnight about hell and heaven is just as good a preacher as any, because the people have learned to think but little of all preachers of the gospel; the office has so long been degraded by weak, ignorant and often by unprincipled men. You may always suspect a man for a knave or a hypocrite who is ready to suspect and charge every minister who tells his dying fellow men of this part of their duty with money hunting. * * *

“That man who can build his own house and care nothing about the Lord’s house is but a sorry Christian, if he is one at all. And that man who can eat his sweet morsels alone, without dividing it with the Lord’s servant, is hardly a Christian. And that minister of the gospel who can encourage his hearers in their covetous and selfish dispositions will have an awful account to give. There is an awful lack among Western Christians on this subject, and the entire blame of it in the day of judgment will rest on the ministry. Western Christians are by nature just as liberal as Eastern Christians, and if it were properly inculcated upon them by their preachers would do just as much. Now when we are in a strait we call upon our Eastern brethren. And to my certain knowledge many of those Eastern brethren are not so wealthy as our Western brethren. But they have had the duty of giving liberally inculcated upon them from infancy. To give you a specimen. *The wealth in the churches under the care of the Ozark Presbytery is upwards of two millions of dollars. The natural increase of this capital should at least be half a million, and the one-tenth of this yearly increase would be fifty thousand dollars, to be devoted to the Lord. Instead of that, all the churches under the care of that Presbytery do not contribute five hundred. This is robbing God out of forty-five thousand five hundred dollars. In the East the ministers would tend to this part of their duty. They would have meeting houses and school houses. They would educate their candidates for the ministry and get respectable men’s sons employed as teachers in their schools. And they would get and circulate useful books and periodicals among their people, and make collections besides for missionary purposes, and be none the poorer for it. And why is not all this and much more done in the West? The reason is a plain one. That wicked system which was put in operation in 1800 in the West has brought upon the beloved Zion of God all this mischief. It was mainly effected by taking from the ministry that reasonable support which the Lord ordained they should have, and, secondly, by introducing unfit men into the ministry. Such men judge of every measure by how it takes with the people. If it takes with the people all is well. Now, it always will take with many of the people to tell them they are under no obligations to give anything to the Lord. And that those who do tell them so are money hunters. May the Lord deliver the church from all this evil.”

*This refers to Ozark Presbytery of the Cumberland Church. Mr. Pentzer was at this time a member of that body.

CHAPTER II.

THE RISE OF THE RILLS.

"Missouri has never been understood, and her people have been sweepingly condemned, largely from the fact that she was made the national football of the slavery agitation for forty-eight consecutive years. The Missouri Compromise, the Kansas-Nebraska Bill, the Border War from '55 to '60—these were the steps that led to an alienation that never ceased to grow until it culminated in the fearful national baptism of blood. Missouri stood in the forefront of each stage of this growing strife, not because her people were worse or better than the people of other states, but because of her geographical position. Being thus related to the causes leading to the civil conflict, it is but natural that Missouri should suffer more than any other State. Two-third of her people being Southern born, and inclosed on three sides by Republican States, her people were compelled to take sides, and taking sides soon forced all her people into one army or the other."*

The traditional reputation of Presbyterians for being men of conviction that would force them to take sides, the completeness of the organic life of the denomination that made a disruption more inevitable and disastrous, and the fact that the home mission revenues came largely from the North and East rendered the devastations of the Civil War more complete in the Presbyterian ranks than in that of other denominations.

THE SECOND OSAGE PRESBYTERY.

In an address delivered before Synod at Kirksville October, 1888, Dr. George Miller said: "Our Synod outside of St. Louis virtually dates from the Civil War. For years after the Civil War our statistical reports were filled with old reports of churches that had become extinct or gone into the Southern Synod years before. From the best of my knowledge we got in

*"Missouri's Memorable Decade," by Dr. George Miller. Pp. 3-4.

'65 from the old organizations: From Palmyra Presbytery, about 300 members; from Kansas City and Ozark, about 100 members; from Platte Presbytery, about 300 members; from St. Louis, about 1,200. Total Old School, 1,900. The New School Synod reports 1,323 members in 1866. Total for the State, 3,223." It will be seen that Dr. Miller uses the names of later date for the Presbytery. The statement "Kansas City and Ozark, 100 members, indicates how nearly extinct the work was." Yet the work of the New School branch was even yet less prosperous.

"By previous arrangement those interested in organizing a Presbytery on the ground occupied by the former Osage Presbytery met in the Cave Springs Church (Mount Zion) April 26, 1866. W. S. Messmer preached from Mark 11:22."

Three ministers and three churches were enrolled, viz: Revs. A. G. Taylor, of the Presbytery of St. Louis; J. M. Brown, of the Presbytery of Bloomington, and W. S. Messmer, of the Presbytery of Utica. Churches—Mount Zion, represented by Elder John R. Lee, Springfield, represented by Elder David Appleby, and Clinton. Mount Zion had about 25 members, Springfield 11*, and Clinton 7. A. G. Taylor was elected Moderator, W. S. Messmer Temporary Clerk, and J. M. Brown Stated Clerk.

This first meeting of Presbytery appointed committees on home missions and on education, levied a tax of 50 cents per minister and church (probably communicant); licensed E. M. Halbert and appointed a committee to draft a memorial on the moral destitution in Southwest Missouri.

The second meeting of the Presbytery was held at Prairie Grove (Springfield Church) September 14, 1866. The same ministers were present and the same churches represented by elders—Mount Zion by W. E. Thompson and Springfield by — Witherspoon. At this meeting of the Presbytery the Bible Society Agent spoke, and it was reported that \$69.15 had been contributed by the churches that year to the Bible Society.

It is worthy of note that this is more than the Presbytery contributes annually now!

Salem and Warsaw churches, both beyond our bounds, were enrolled at this meeting of Presbytery.

The difficulties that confronted the Presbytery are set forth in this communication from the Presbyterian Reporter:

From Rev. John M. Brown.

Ash Grove, Mo., April 11, 1867.

Dear Brother Norton:—I returned last evening from meeting of Presbytery, having traveled two hundred and fifty miles on horseback, through

*This church was in the country—a locality known as Prairie Grove. It is now the Bellevue Church.

mud and rain and then found no quorum, and, of course, we could transact no business. On my way I spent a Sabbath at Deepwater, and preached twice to a small but attentive audience. The weather was cold and the roads horrible, but I thought that if I could ride eighty miles in two days through, not over, such roads to preach the gospel the people might ride one mile to hear it. But perhaps I was mistaken. Yet Deepwater is a promising field and will well repay cultivation. It is to be a station on the Sedalia & Fort Scott Railroad. At Deepwater I heard of Rev. W. C. Requa, a member of the old Osage Presbytery, and also learned that he had not connected with any other ecclesiastical body, and of course would fall to our new Osage Presbytery. I thought I had caught sight of a quorum, and so posted off on a ride of forty miles to bring it in. I found Bro. Requa, and what was better, found him loyal to his country and his church, but circumstances were such that he could not attend the meeting of Presbytery. Thus our quorum faded into the future, like the ministers we were to have in Southwest Missouri. I got a kind welcome, however, and a promise, and with that started on a ride of fifty miles to Salem—Salem is the name of a church, not a town. Had the same company as heretofore, viz., rain and mud, to which was added before reaching Salem Mr. Ague for myself and Mr. Weariness for my horse. At Salem I inquired for Osage Presbytery. No one knew anything about it. Rode six miles into the country, found an elder, but he knew nothing of the meeting, but at last remembered that Bro. Messmer had said something about a meeting of Presbytery this spring, but had forgotten both the time and place of meeting. After supper and a little rest for myself and horse, I rode two miles to the church. I found the old meeting house deserted, the doors ajar, the storm beating in, and the plastering gone. I waited here two long hours in the cold and darkness with no company but a little bird that had made its home in the deserted house, and my old friend, the ague. I will not attempt to describe my feelings and thoughts during those two hours. Suffice it to say I had made up my mind to advertise for the remains of the Osage Presbytery, desiring to be present at its burial, as I was present at its birth one year before. With this solemn resolve full in mind, I was about to mount my horse and seek my lodgings, when the sound of voices approaching through the darkness brought me to a halt, and soon I had the pleasure of seeing Bro. Taylor, Bro. Halbert, a licentiate, and Bro. Perry, elder from Warsaw. Of course we could do nothing but talk a little and adjourn. We spent the Sabbath with the good people of Salem, preaching to them and administering the sacrament. On Sabbath we had a full house and very good attention. The result of our meeting at Salem is that the church seems very much revived and encouraged, and a call to our licentiate, E. M. Halbert, to settle with them. This he expects to do with a promise of great usefulness. Bro. Halbert is doing finely. He is to preach at Salem (Calhoun is his postoffice), Warsaw and two outstations. We are to have a called meeting of Presbytery at Butler, the county seat of Bates County, on Friday, May 3d, to continue over Sabbath. Bro. S. G. Clark has recently organized a church at Butler. I hope we shall have the pleasure of seeing Bro. Norton and that other brother who has been so long on the way to Southwest Missouri.

With some difficulty a quorum was finally obtained on the second day of the called meeting at Butler, viz., Saturday, May 4th, 1867.

But the regular meeting at Cave Springs, October 10th, was not so successful. Presbytery adjourned from day to day until finally, Saturday, October 12th, they decided to proceed without

a quorum subject to the approval of Synod. A quorum was then obtained by the ordination of E. M. Halbert, after which L. J. Matthews was licensed. The Secretary of the Presbyterian Committee of Home Missions, Rev. A. T. Norton, was present at this meeting of Presbytery, and, though not a member of the body, seems to have offered most of the resolutions.

The following resolutions are worthy of note:

(1) That the subject of reunion with the other branch calls for no Presbyterial action at the present time, yet we would not withhold our earnest, prayerful desire that the great event may be consummated substantially on the basis set forth by the joint committee of the two assemblies.

(2) That we approve of the decision of the General Assembly to raise \$250,000 for the cause of home missions the present year, and though we are emphatically a Missionary Presbytery, all of our churches receiving aid from the Home Mission Treasury, and reporting to the last Assembly only 113 members, yet we pledge ourselves to make an honest and earnest effort to raise for this cause the present year at least \$200, which will be our portion of the \$250,000."

Where is the Missouri Presbytery today that would have the temerity to pledge itself "to make an honest and earnest effort to raise for this cause" a fraction less than \$1.77 per communicant?

From this date the growth of the Presbytery was more marked in the northern part. Churches were organized or reorganized there rapidly, and thus the logic of events paved the way for that part of the Presbytery to retain the name and the succession, while its churches in the southern part were to be transferred to the Ozark Presbytery. This order was reversed in the old school work. The burning question of the hour was the reunion of the two branches of the church. The Presbyteries of Osage and Southwest Missouri never lost an opportunity to vote heartily in favor of that proposition. By special invitation the Presbytery of Southwest Missouri met with the Presbytery of Osage in the Mount Zion Church August, 1869.

The new house of worship had just been completed and was dedicated at this session of Presbytery with a sermon by Dr. Timothy Hill. Text, "The Church of God." (Acts, 20:28.) The dedicatory services were held Sunday, August 22d.

The opening sermon of the Presbytery was preached August 19th by Rev. B. F. Powelson, retiring Moderator of the Presbytery of Southwest Missouri. The new building, with its two stories, was admirably adapted to accommodate the sessions of the two bodies. Devotional exercises and popular meetings were held jointly, whilst the business of the respective bodies was

transacted in separate sessions. The spirit of unity that prevailed was like that precious ointment that ran down Aaron's beard. The members of the one body were invited to sit as corresponding members of the other and joint committees deliberated on questions of interest to both bodies. It was decided to hold another joint session at the time of the annual meeting—the spring meeting was then called the annual meeting and the autumn meeting was called the semi-annual meeting. The Presbytery of Southwest Missouri was requested to name the place for the meeting and that body selected the Deepwater Church. Accordingly, on the 14th of April, 1870, Presbytery convened at Germantown in the Deepwater Church, and was opened with a sermon by the retiring Moderator of the Presbytery of Southwest Missouri, William R. Fulton. The same spirit of harmony prevailed in the deliberations of these joint sessions as had been the delight of both at Cave Springs. It appears that at this time Presbytery had standing committees on (1) Home Missions, (2) Education for the Ministry, (3) Publication, (4) Church Erection. This was the last meeting of the second Presbytery of Osage. I find no mention in its annals of the subject of temperance. It appears to have had no case of discipline or no occasion for a judicial committee. Nor does it appear to have had a Committee on Foreign Missions. Of its thirteen churches the new Presbytery of Osage got eight and the Presbytery of Ozark five, viz: Mount Zion, Prairie Grove, i. e., Springfield, now Bellview; White Rock, Licking and Peace Valley. Three of these have "fallen on sleep." The membership of the five churches at the time of the reunion was only 100.

PRESBYTERY OF SOUTHWEST MISSOURI.

In 1865 the following overture was sent to the Old School Assembly:

"Whereas, owing to the ravages of war in Southwestern Missouri and the difficulties of securing a meeting of the Presbytery of Lafayette, this Assembly direct:

First—That the following ministers residing within the limits of said Presbytery, viz: Wm. R. Fulton, of the Presbytery of Upper Missouri; Wm. J. Wright (U. S. Chaplain of Hospital, Springfield, Mo.), of the Presbytery of New Brunswick, N. J., and John McFarland, of said Presbytery of Lafayette, together with all the churches south of the Osage River, and formerly belonging to said Presbytery of Lafayette, be constituted a Presbytery under the name of the Presbytery of Southwest Missouri; and that John Giffen, a licentiate of the Presbytery of Chicago and residing within said bounds be attached thereto.

Second—That said Presbytery shall meet in the city of Springfield on the third Thursday in June, 1865, or as soon thereafter as practicable, and the meeting shall be opened by the oldest minister present.

Third—That said Presbytery shall be attached to the Synod of Missouri.

The prayer of this petition was granted with the exception that the Presbytery was to be attached to the Synod of Upper Missouri, and John McFarland was designated to preach the sermon and constitute the Presbytery.

At the time appointed the program as outlined was carried out. The three ministers and the one licentiate were present, and Elders James Mitchell, of Ebenezer Church, and George Lee, of Calvary, were enrolled. The following day Elder John A. Strain was enrolled.

The roll of churches consisted of Calvary, Ebenezer, Mount Vernon (later changed to Ozark Prairie), and Bolivar. This roll was rapidly enlarged by the resuscitation of churches that were practically disbanded, as well as by the organization of new churches. Some of these churches were erected on the ruins of former New School churches. But while the new Osage Presbytery directed its energies to the southeastern part of our territory and to the territory north of us the Presbytery of Southwest Missouri labored more largely in the western part and opened up that territory that has since become famous as the mining region of Southwest Missouri. Hence, while the New School Presbytery of Osage bequeathed to the Presbytery of Ozark at its organization four ministers and five churches, with about one hundred communicants, the Presbytery of Southwest Missouri bequeathed it six ministers, thirteen churches and nearly 450 communicants. During the five years of the existence of this Presbytery it ordained four ministers, as follows: John Giffen, June 24, 1865; S. M. Irwin, November 25, 1866; B. F. Powelson, September 5, 1868, and Austin Elliott, April 16, 1870. The enviable distinction belongs to this Presbytery of having required of every candidate for ordination the full examination prescribed in the form of government.

John Giffen was elected Stated Clerk and on his dismission from the Presbytery Rev. James A. Paige was elected to fill the vacancy. In 1866 the boundaries of the Presbytery were extended, as the following entry of November 24th will show:

“The action of Synod extending the boundaries of the Presbytery of Southwest Missouri so as to include the counties of Henry and Bates, and attaching to the same Rev. Dr. A. Jones and Rev. J. A. Paige, was officially announced to Presbytery by the latter as Stated Clerk of the Synod of Missouri. This territory of the Southwest Missouri Presbytery was transferred to the Presbytery of Osage at the reunion of 1870.”

The general conditions in the bounds of the Presbytery and its position on the subject of the reunion of the old and new school churches have been sufficiently stated in the sketch of the Presbytery of Osage.

CHAPTER III.

OZARK PRESBYTERY 1870-1907.

The Synod of Missouri, assembled by order of General Assembly, in the city of St. Louis July 7th, 1870, passed an enabling act which in as far as it relates to this Presbytery is as follows:

"The Presbytery of Ozark is hereby erected to consist of the ministers and churches in the counties of Vernon, Barton, Jasper, Newton, McDonald, Barry, Lawrence, Dade, Cedar, Hickory, Polk, Greene, Christian, Stone, Taney, Webster, Dallas, Camden, Laclede, Wright, Douglas, Howell, Texas, Pulaski and Ozark. It shall meet at the church at Greenfield on the 29th day of September, 1870, at 7:30 p. m., Rev. J. McFarland to preside, or in his absence, the oldest minister present, to preside until a Moderator is chosen. And, furthermore, this Presbytery of Ozark is hereby declared to be the proper and legal successor of the Presbytery of Southwest Missouri, and as such is entitled to all the right, franchises and possessions, and liable for the performance of all the duties of that Presbytery. The following ministers and churches are included in the Presbytery of Osage as constituted by this act: Ministers—John McFarland, W. R. Fulton, James A. Paige, J. W. Pinkerton, John M. Brown, Albert G. Taylor, Enos M. Halbert, L. J. Matthews, — Elliott—9. Churches—Bolivar, Urbana, Ebenezer, Mount Vernon, Avilla, Calvary, Panther Creek, Carthage, Neosho, Springfield, Peace Valley, Licking, White Rock, Houston, Lamar, Mount Zion—16."

A printed copy of this enabling act is posted in the Records of Ozark Presbytery, Book A. I have copied the above as it is printed mindful of the fact that the word "Osage" as given above is a misprint for "Ozark." On the dash before the name "Elliott" some clerk has written the name "Austin," and after the number 9 has inserted "J. Howard Nixon." The clerk was correct in these additions to the printed enabling act. The Elliott referred to was Rev. Austin Elliott, and as Dr. Nixon was then a member of the Presbytery of Southwest Missouri his name should have been included in the enabling act. Of these ten ministers, Revs. John McFarland, W. R. Fulton, James A. Paige, J. W. Pinkerton, Austin W. Elliott and J. Howard Nixon belonged to the Old School Presbytery of Southwest Missouri, whilst John M. Brown, Albert G. Taylor, Enos M. Halbert and L. J. Matthews belonged to the New School Presbytery of Osage.

In accordance with the instructions of Synod, the newly erected Presbytery of Ozark was convened in Greenfield September 29th-October 1st, 1870. By request Rev. James A. Paige, of Calvary Church, preached the opening sermon, text Colossians 1:28, after which the appointee of Synod, Rev. John McFarland, constituted Presbytery with prayer. Mr. McFarland was elected Moderator and Rev. Enos M. Halbert Temporary Clerk. Later in the proceedings Rev. James A. Paige was elected the first Stated Clerk of the Presbytery. To the ten ministers mentioned above the roll adds the name of W. H. Downing. It appears that Mr. Downing was received by letter from the Presbytery of Catawba the second day of this first session of the Presbytery.

Instead of the sixteen churches of the enabling act, the minutes of the Presbytery mention twenty-five. Nineteen of these are written in ink and the rest in pencil, but manifestly by the same hand, though probably at a later date. These investigations have left two impressions on my mind—first a little less impatience with the higher critics, then a deeper conviction of the importance of clearness in the matter of church records. By putting the two lists in parallel columns I shall endeavor to harmonize them and to account for the additions and changes:

LIST IN ENABLING ACT.

- 1—Bolivar Polk County
- 2—Urbana Dallas County
- 3—Ebenezer Greene County
- 4—Mt. Vernon Lawrence County
- 5—Avilla Jasper County
- 6—Calvary Greene County
- 7—Panther Creek Laclede County
- 8—Carthage Jasper County
- 9—Neosho Newton County
- 10—Springfield. (Later called Bell-view) Greene County

LIST IN MINUTES OF PRESBYTERY.

- 1—Bolivar. (Written in pencil; ordered stricken from roll of Southwest Missouri Presbytery April 14, 1870, but continued on enabling act. Reported as organized in minutes of March 31, 1871.)
- 2—Urbana.
- 3—Ebenezer.
- 4—Ozark Prairie. (Name changed from Mt. Vernon at first meeting of Presbytery. Record A, p. 61.)
- 5—Avilla.
- 6—Calvary.
- 7—Conway. (Changed from Panther Creek. Record A, p. 59.)
- 8—Carthage.
- 9—Neosho.
- 10—Springfield. (Later called Bell-view.)

11—Peace Valley.....Howell County	11—Peace Valley.
12—Licking.....Texas County	12—Licking.
13—White Rock.....Texas County	13—White Rock.
14—Houston. (Not in minutesTexas County)	
15—Lamar. (Not in first min. utes and not on roll of Presbytery anywhere.)Barton County	(Evidently nearly extinct, but in existence, as McFarland, Fulton and Pinkerton were appointed March 2, 1871, to visit. Record A, p. 65. Re- ported nothing encouraging. Record A, p. 70.)
16—Mt. Zion.....Greene County	14—Mt. Zion.
	15—Little Osage, Vernon County. (The framers of the enabling act evidently thought this church in another county and assigned it to Osage Presby- tery, but the first roll of Ozark includes it, and it is given in the list of churches not represented Oct. 6th. Rec- ord A, p. 69.)
	16—Bethel. (Probably omitted from enabling act because another church of the same name was assigned to Osage Presby- tery. That Bethel was in Cass County. This one in Polk County, near Strains' Mill, and belonged to the Presby- tery of Southwest Missouri.)
	17—Locsut Grove. (Belonged to Presbytery of Southwest Mis- souri; located at Diamond Grove Prairie, in Newton County. Afterwards called Westminster. Now extinct.)
	18—Minersville. (Belonged to Pres- bytery of Southwest Missouri. Located in Jasper County. Afterwards dissolved.)
	19—Granby, in Newton County. (Nearly extinct at the time, as a committee was appointed Oct. 1, 1870, to "see to the protection or sale of proper- ty." Belonged to Presby- tery of Southwest Missouri.)
	20—Nevada. (Same as note in this column about Lamar Church. Cf. Records A, pp. 65-70. En- rolled Sept. 14, 1872; organ- ized by Rev. W. R. Fulton. Record A, pp. 84-95.) Vernon County.

21—Pierce City. (Not organized until Jan. 22, 1871, therefore does not belong on original roll.) Lawrence County.
22—Verona. (Organized March 26, 1871. N. B.—Note on Pierce City.) Lawrence County.
23—Logan. (Organized March, 1871. See above.) Lawrence County.
24—Buffalo. (No date of organization, but enrolled same as Nos. 21-23, i. e., March 31, 1871.) Dallas County.
25—Mountain Grove. (Same note as Buffalo applies.) Wright County.

From these notes it will be seen that three of the churches mentioned in the enabling act, Bolivar, Houston and Lamar, were extinct when Presbytery convened. By dropping these and the churches added to the roll later we get the actual roll of the Presbytery at its organization, as follows:

A. Churches in the enabling act and in the first minutes:

NAME.	AFFILIATION.	PRESENT STATUS.
1—Urbana	Old School	United with Buffalo.
2—Ebenezer	Old School	On present roll.
3—Mount Vernon	Old School	Now Ozark Prairie.
4—Avilla	Old School	Now White Oak.
5—Calvary	Old School	On present roll.
6—Panther Creek	Old School	Now Conway.
7—Carthage	Old School	On present roll.
8—Neosho	Old School	On present roll.
9—Springfield	New School	Now Bellview.
10—Peace Valley.....	New School	Dropped probably in favor of West Plains.
11—Licking	New School	Dissolved.
12—White Rock	New School	Dissolved.
13—Mount Zion.....	New School	On present roll.

B. Churches in minutes, but not in enabling act:

- 14—Bethel..... Old School
- 15—Locust Grove
- 16—Minersville..... Old School
- 17—Granby
- 18—Little Osage

Dissolved.

Dissolved.

Dissolved.

Dissolved.

Dissolved.

Thus it will be seen that of these eighteen churches ten are still on our role, five by the same, three with different names and two by union with other churches of later organization.

The territory assigned to Ozark Presbytery in the enabling act embraced twenty-five counties in Southwest Missouri. Pulaski County has since been transferred to the Presbytery of St. Louis, Vernon County and a portion of the northwest corner of Cedar County and that part of Camden County lying north of the Osage River to Kansas City Presbytery. Meantime a large portion of the State of Arkansas has been added to our domain. At the semi-centennial of the Ebenezer Church in 1892 Rev. W. S. Knight, D. D., said:

"The territory embraced in the bounds of our Presbytery includes twenty-four counties in this southwest part of the State (N. B.—This embraces Pulaski County, but not Vernon), and has a geographical area of about 16,000 square miles, or just about one-quarter of the entire State. To gain an idea of what such an area embraces, it will help us to consider that you could put the States of Massachusetts and New Jersey inside of our bounds. And surely this vast rich territory would support all the population of the older States, and you would then have, instead of the 415,000 we now have, more than three and a quarter millions, with its great cities like Boston, Worcester, Lowell, Cambridge, Newark, Jersey City, Patterson; its great institutions, such as Princeton, Harvard (1636), Amherst, Williams, Wellesley, Mount Holyoke; its great names, the Adamses, Webster, Choate, Sumner, Everett, Phillips, in national affairs; Morse and Agassiz, in science; its historians, Bancroft, Prescott and Motley; in letters Dana, Longfellow, Whittier, Lowell, Hawthorne and numerous others. But whose history runs through more than two and a half centuries, and while this territory was an unknown wilderness. Think of the wonderful possibilities that lie open to those who are living and shall live within the bounds of this Presbytery. With a fertile soil that is so productive in grain and fruit, and genial climate between the rigorous winters of the North and the hot, sultry climate of the South; with its vast stores of wealth that are proved to be under the soil, and that are already attracting the attention of people from all parts of the land; what will those who shall celebrate the centennial of this church see in this very territory of which we are now speaking? Verily, the lines are fallen unto us in pleasant places and we have a goodly heritage, in common with all who are laboring for the moral and material upbuilding of this fair domain. But now let us look at it as a Presbyterian heritage. And in this the history practically covers but a little over twenty-five years. I find after the scattered forces had reorganized that all numbered in 1866 only four ministers, seven churches and 163 members, with forty in Sunday school, which increased up to the time I entered the Presbytery, just seventeen years ago, to thirteen ministers, twenty-eight churches, 895 members, 505 in Sunday school. At that time there was but one self-sustaining church in the Presbytery, that of Calvary, and there had been but four installed pastors, the first of whom was Rev. W. R. Fulton, pastor of this church. Now there are five installed pastors and five self-sustaining churches."

It will be seen that in this address Dr. Knight goes back to the organization of the Presbytery of Southwest Missouri. Elsewhere in the address he says that of the four ministers "two were

the Rev. W. R. Fulton and John McFarland, whose homes were in Greenfield. At that time your church of Ebenezer was the largest in the Presbytery, numbering 40."

It is worthy of note that as late as 1892 we only had five installed pastors and five self-sustaining churches.

FIRST DECADE—1870-1879.

The Old School Presbytery of Southwest Missouri reported in 1870 seven members, thirteen churches and 450 members, or omitting that part of the Presbytery that fell to Osage, six ministers, twelve churches and 432 members. Osage Presbytery New School reported seven ministers, thirteen churches and 290 members. Of these, four ministers, five churches and 100 members were in the territory assigned to Ozark Presbytery, or a combined force of ten ministers, sixteen churches and 532 members. The first report of the reunited church shows eleven ministers, twenty-four churches and 630 members. Certainly a small force for so large a heritage.

A GLANCE AT THE WORKING FORCE.

Adding to those enrolled at the organization of the Presbytery the names of the ministers received during the decade, we find a total enrollment of thirty-six ministers. Of these one was received on what proved to be fraudulent papers and his reception was afterward declared to be null and void. Another was invited to sit as a corresponding member and his name appears on the roll of the Presbytery and in the Assembly minutes of 1873. But there is no record of his reception or his dismissal by Presbytery. It is probable that he supplied one of our churches for a few months and that his name was put on the roll through mistake. This leaves us a ministerial roll of thirty-four. Five of these, Revs. W. R. Fulton, A. W. Elliott, A. G. Taylor, Enos M. Halbert and L. J. Matthews, were on the roll the whole period; but only W. R. Fulton and Enos M. Halbert were in the active work the full time.

In boyhood or manhood I have had a personal acquaintance with eleven of these ministers enrolled in the first decade, and have had special opportunities to know by reputation several others.

John McFarland was bowed with the weight of years and arduous toil when Ozark Presbytery was organized, and be it said to the honor of this Presbytery that its first recommendation to the Assembly's Board of Relief April 12th, 1872, reads: "The

Committee on Relief were directed to apply to the Committee on Relief Fund of Disabled Ministers for \$300, or more if necessary, for the relief of Rev. John McFarland."

James A. Paige, the last Stated Clerk of Southwest Missouri Presbytery and the first of Ozark, only remained one year after the organization. And J. Howard Nixon's stay was likewise brief. James Junius Marks was received just at the close of the decade, and therefore his work belongs to a later period. Eliminating these four, the ministers who had the most to do in shaping the destinies of the Presbytery in this formative period were William R. Fulton, J. M. Brown, W. L. Miller, Cyrus H. Dunlap, Wm. S. Knight, David L. Lander and Thomas H. Allin.

For nearly nineteen years William R. Fulton served the Ebenezer Church. From that church you go down a little valley and up to the top of a green hill, and there lie his earthly remains awaiting the judgment morn. His was the longest pastorate in our bounds, followed by W. S. Knight's eighteen years in the first church of Carthage as a close second and R. W. Ely's fifteen years at Neosho as a close third. When I first saw Greenfield twenty years after his death the atmosphere of the place still emitted the fragrance of his godly life. And old settlers still remember him as a man of God who went in and out among them. At the semi-centennial of that church it was said that seven of the sons of Ebenezer were in the Christian ministry. I think there has not one entered since unless he was then in preparation. Who but the Omniscient One knows the part John McFarland and William R. Fulton had in turning those seven men from that church into the ministry? A child christened with the name of Fulton as a first name still serves that church as a ruling elder. He served the Presbytery of Ozark for seven years as Stated Clerk, and organized, either alone or as chairman of a committee, the following churches: Carthage, Avilla, Locust Grove, Stockton, Nevada.

John M. Brown was elected the first Presbyterial missionary on a salary of \$1,000 per annum, to be paid by the Home Board. That was in October, 1873. In his history of Kansas City Presbytery, Dr. John B. Hill calls John M. Brown the principal organizer of Osage Presbytery (p. 110), and in another place says: "The man who at the close of the Civil War was sent by District Secretary Norton to be one of the reorganizers of Osage was Rev. John M. Brown. * * * He did more than any other one man of the field work resulting in the re-establishment of our church in the Presbyteries of Osage and Ozark."

He was the first Chairman of Home Missions in this Presbytery. In my boyhood days Willis L. Miller—laid aside from the active duties of the ministry at that time by reason of ill health

—boarded in my father's family for some months. I recall him as a man of nervous energy and intelligence. On one occasion he went with my older sisters and myself in quest of wild strawberries. A barefooted boy and the youngest of the company, I made slow progress among the rocks and briars, and lagged behind until the others were out of sight—hiding, as it afterwards proved. Two sensations were indelibly stamped upon my memory—the awfulness of being lost, which gave me my first impression of what hell must be like; and then, when I was found, the meanness of that preacher and my sisters for playing the prank on me! Yes, and I remember the flavor of those wild strawberries. That old sage must have been thinking of some such berries as grew in the unplowed hills of Southwest Missouri when he said: "Doubtless the Almighty might have made a better berry than the strawberry, but doubtless he never did." Shortly after this Mr. Miller "put on the harness" and the records of Ozark Presbytery bear eloquent testimony to the correctness of my boyhood impressions of his zeal, earnestness and efficiency. Cyrus H. Dunlap, the second Chairman of Home Missions, served the Calvary Church over eight years. William S. Knight led the church of Carthage out of the slough of despond and the wilderness of debt, became the first Chairman of Foreign Missions and the virtual founder of the Carthage Collegiate Institute; and Donald K. Campbell served the church of Joplin in the days of small things and planted Presbyterianism in Webb City. Of these we shall hear more anon. It remains for me to speak of David L. Lander and Thomas H. Allin. These were the sons of the Presbytery in a particular sense in that her hands were laid on their heads in licensure and ordination. The Presbytery inherited from the Presbytery of Southwest Missouri a commendable carefulness in the reception and the ordination of ministers, the lack of which carefulness will, I think, explain many of the weaknesses of her history in later years. In all the annals of the Southwest Missouri Presbytery I find no instance when a man was ordained by lowering the standard of examinations required in the book. For ten years at least the Presbytery of Ozark treasured the spirit of this inheritance, if not the letter. For a year and a half a certain brother knocked at her doors for admission. For some years his name had not been on the roll of the Presbytery to which he last belonged. Through correspondence it was ascertained that said Presbytery interposed no objections to his acceptance by Ozark Presbytery. He had lived in our bounds for several years. But the committee's report, which was adopted by Presbytery, states:

"He is not incapacitated for the active labors of the ministry, shall we receive him? Your committee recommend that we do not receive him

at present. He had practically withdrawn from the ministry. He was engaged in secular business when he made this application and has so continued to be since. We know no ground for charges against him as a Christian. He is teaching in the Sabbath School and doing good as a layman; but we believe this Presbytery can not clothe him again with the character of a Christian minister without secularizing this sacred office."

In this period it appears that only two men from non-Presbyterian bodies sought admission to the Presbytery. The one, a Methodist, was received, but his reception was afterwards declared null and void, as previously stated; the other, a Baptist minister, was permitted to labor in our bounds, was twice examined, but his examinations were not sustained.

Presbytery ordained but four men in these ten years. The first was Squire Glascock and the last was W. A. Cravens. Of the others I shall speak more at length.

David L. Lander was a student for the ministry in Center College, but owing to ill health left the college and abandoned the idea of entering the ministry. Coming to Neosho, he taught in the public schools, where after three months' service he was elected principal. On uniting with the church he was immediately elected an elder, and in that capacity served the church as a representative in Presbytery, as superintendent and Bible class teacher in the Sabbath school. Rev. John M. Brown laid hands on the young man and started him in the study of theology. Subsequently, while teaching in the Indian Territory, he "exercised his gifts." From his secular labors there he was called to preach by the Neosho Church, and served that and the neighboring churches of Granby and Westminster from April, '75, to April, '79. For a little over a year he was Stated Clerk of this Presbytery. And the records he kept are written in a hand beautiful and plain. Incidentally it might be noted that the same cannot be said of some earlier and later S. Cs. In later life Mr. Lander has served three other Presbyteries in a similar capacity. When just budding into young manhood I thought him an exceptionally good preacher. Of Thomas H. Allin I have precious memories. In Hill's "Presbytery of Kansas City" (p. 306) is this record:

SALEM (PETTIS COUNTY).

This church is located five miles northwest of Lamonte and seven and one-half miles northeast of Knob Noster. September 15, 1880, in connection with a request for the dissolution of the church at LaMonte the Rev. T. H. Allin requested leave to organize a church at this point. Rev. J. W. Allen, Synodical Missionary, together with T. H. Allin, D. L. Lander and Elders S. T. Mahin and P. Stringfield were appointed a committee to organize. The next spring the committee reported: "Our chairman failed to report in person at the appointed time; the remaining members of the

committee proceeded with the work as best they could. Preparatory services were held during the second week in October, the gospel being preached each evening. On Sabbath morning, Oct. 10, after services, twenty-five persons were organized into a church according to the Presbyterian Confession of Faith and Form of Government. Fourteen of these presented letters from other churches and eleven were added on examination. Two elders, P. Stringfield and L. A. Byers, were elected and installed."

I was one of those eleven, and including a cousin of mine, who lived with us, and my married sister, if I am not mistaken, one family constituted nine of the twenty-five. Ours was a large family—with hired help—in those days always from eleven up. Yet there was always room for the minister. Mr. Allin, his wife and his son frequently stayed with us. He belonged to that old type of Presbyterian preachers—prevailingly clerical in attire and dignified in bearing. You had to give them about three-quarters of an hour's notice for breakfast. Owing to the crowded conditions of our house, my younger brother often slept on a pallet in the "Prophet's Chamber." The celerity with which the barefooted boy—now clerk of the session of Ebenezer Church—donned his apparel was a theme of constant remark and amazement for the clergyman. The tall, erect and dignified man, past sixty, could not realize that the boy slept in his shirt and only needed to run his legs in his trousers, throw a suspender over each shoulder, and as his hands came down button about three buttons on his trousers and then was ready for the day! This incident is a parable which, being interpreted, means: Preacher notice and know the boy.

But to resume. In the early seventies L. H. Allin was a lawyer and an elder in the Salem Church, Jasper County. In the Presbyterial records of March, 1876, is this minute:

"Whereas, the large field of Rev. W. L. Miller for the last two years has made it impossible for him to cultivate it alone; and, whereas, Mr. Thomas H. Allin, an elder of Salem Church, has for two years been assisting his minister, visiting the people and filling many of the regular appointments, bearing his own expenses and receiving no compensation therefor; and, whereas, abundant and satisfactory testimony to the value of these labors has been presented by Rev. W. L. Miller and the elders of these churches; and, whereas, the Board of Home Missions is unable to commission another minister so that field may be divided; therefore, resolved, that Presbytery do hereby gratefully recognize the value of the labors of Elder Thomas H. Allin, approve of his work and request him to continue therein until the next meeting of Presbytery."

Mr. Miller's field at that time covered a good part of Northern Jasper and Lawrence Counties, but he and the Presbytery seemed imbued with the idea that it needed "cultivation" as well as preaching. So Mr. Miller set apart Mr. Allin as a kind of "local evangelist" two years before Presbytery took action thereon, and the Presbytery set him apart for the functions of

this office long before the Form of Government recognized the office. Six months later Mr. Allin was licensed and another six months brought his ordination.

I have dwelt at length on these exceptional cases for a purpose. They were clearly exceptional in the sense that "the fathers" used the term. There came a time when the Presbytery seemed inclined to regard almost any man who lacked educational qualifications, but wanted to preach, as an exceptional case. To the lack of care in the reception of candidates and ministers I attribute much of the weakness of the Presbytery. And when I am gone, if remembered at all, I want to be remembered as one who had an humble part in bringing the Presbytery back to better traditions of a former day, and who believed that our smaller churches, that have and will fill the ranks of the ministry and the rolls of the larger churches, need strong men of God to cultivate and preach for them, and that because they furnish the bone and sinew of the church at large, the church at large ought to sustain them. Starting with eleven ministers, enrolling a total of thirty-four, and closing the decade with nineteen, the Presbytery averaged 14 1-10 per annum. Not all of these were in active work. Several were bowed with the infirmities of age and were honorably retired.

GROWTH AND HINDRANCES.

The first report after the reunion gave the strength of the Presbytery as follows 1871 A. D.: Eleven ministers, 1 licentiate, 1 candidate, 24 churches, 76 added on examination, 92 by letter. 630 communicants. For 1880 the statistics are: Nineteen ministers, 1 licentiate, 7 candidates, 34 churches, 83 added on examination, 67 by certificate; total, 1,137.. In his address at the Ebenezer semi-centennial Dr. Knight spoke of the growth of the Presbytery as follows: "The increase in membership from 1870 to 1880 was 152 per cent as compared with 46 1-3 in population, and from 1880 to 1890 77 per cent as against 43." In this comparison, however, I think Dr. Knight used only the statistics of the Old School churches. As shown above, there were 532 members in the churches assigned to Ozark Presbytery at the time of the reunion. This would make a growth from 1870 to 1880 of 113 96-113 per cent. If one is inclined to a less optimistic glance, he can readily find that though we increased relatively faster than the population, other demonstrations outstripped us by far. Indeed, the growth of the Presbytery was slow. Like the "good Indians," the Presbyterian element died or moved away during "Missouri's Memorable Decade." The churches were small and many of them chronically vacant. At the close of this period

Calvary was the only self-sustaining church, whilst Carthage reported a membership of 115. When this Presbytery was organized Webb City was not on the map and all Jasper County had a population less than that thriving city now claims. Greene, the most populous county in our bounds, had less than two-thirds of what her metropolis now claims, and even in 1880 all the people of Jasper County could have lived in the houses of the present Joplin, and strangers would have found plenty of "houses to let." W. J. Hayden says he organized the first Sunday school in Joplin a little over thirty-five years ago, and he claims that at that time there was only one brick building in the place and that the mining industry was just beginning to attract attention. Not then had the fame of the "Land of the Big Red Apple" been sounded afar, and no powerful express companies placed the fresh grown, luscious strawberries, kissed by the dews and with cheeks blushed by the sunshine of the Ozarks, on the table of artisan and millionaire in St. Louis, Chicago and New York. With its rocks and its hills it was largely an agricultural and stock-raising country, and chinch bugs or other pests were so numerous that this Presbytery took notice of the distressed condition of the farming community. And let it be borne in mind that the strong men whom I have mentioned were not all laboring here at once.

Frequent attention is called to the great scarcity of ministers, and often the only kind that could be obtained were men who thought their mission fulfilled when they had filled their Sunday appointments. They expected to be nourished rather than to nourish the churches. The Presbytery of Ozark has had more than its share of this type. A country elder described one of them who came to us in later years in this way: "He preaches well enough, but when you set him down he's there until you come back after him." We talk of ministers being underpaid, and so they are, but the minister who does not work as hard as the farmer or the mechanic is overpaid. A truck garden highly cultivated may yield its possessor as much revenue as a farm with scant cultivation. In the spiritual realm if the large church or field is not well cultivated it looks for another cultivator. Too often the small field must look for enrichment to a larger grant from the board.

It must be confessed, too, that while the Presbyterian Church has always been known for strength and stability she has not always been remarkable for adaptability. In this respect she is better equipped today than a generation ago. With the strength and stability of the fathers and the adaptability of the sons, we are now ready to move forward with accelerated pace. But the shortcomings in adaptability and the very stability and standards

of excellence made the church a target for others. Then, too, the ministers of the Presbytery were compelled to exhaust much of their strength in efforts to supply the vacant churches and to relieve their own charges of the burdens of debt. Some of the strongest churches now on our roll were mildly censured for not fulfilling promises to liquidate these debts, and the heroic efforts of such churches as Salem, Ozark Prairie and Mount Zion were held up as worthy of emulation. Ministers were appointed to preach at the many vacant churches during the interims of Presbyteries, and even the pastor of Calvary was appointed to preach at Ash Grove once a month for six months, and what is more to the point he reported fidelity to the trust with the exception that he failed to do so in August. The Committee on Church Erection submitted the following tabulated statement in April, 1874:

Name of Church	Elected	Cost	Remarks
Ebenezer	1852	\$3,000	
Calvary	1856	3,300	
Mount Zion.....	1867	3,500	Debt \$250
Carthage	1871	5,000	“ \$2,500
Neosho	1872	2,600	“ \$600
Ozark Prairie	1872	6,000	“ \$600
Salem	1873	3,000	“ \$6,000

(I think this debt of Salem must have been \$600 instead of \$6,000, as given in the report.)

The report calls attention to the fact that many of the churches were houseless and urges the importance of houses of worship to secure permanence and prosperity.

A PERIOD OF ORGANIZATION.

This was a period of organization. Many of the churches had a habit of not staying organized and had to be reorganized. The annual summary for May, 1870, states 'there were thirteen churches. This was before the union was consummated and therefore is the record only of the Old School Presbytery. It must, too, include Bolivar, which the records show was dissolved just before this. On a previous page I have shown that in the autumn of 1870 there were twelve O. S. and five N. S. churches that entered into the union.

Then in May, 1871, we had twenty-four churches, and in 1880 thirty-four. If we subtract the Arkansas churches from the roll of 1906—territory that was not then in our bounds—we find exactly the same number of churches, i. e., thirty-four. Only about one-fourth of these are now on our roll.

LAY WORKERS.

In the day of small things Presbytery was blessed with some efficient elders. Young people's work was scarcely an iridescent dream, and so far as the records show Presbytery took no knowledge of the women until its third meeting, and then simply called upon them for help in educating young men for the ministry in these words: "Resolved fourth, That we solicit the hearty co-operation of our good sisters in this noble work."

William Thompson, of Mount Zion Church; William R. Gorton and John L. Carson, of Calvary, and William H. Schmalhorst, of Conway, have been elders in these churches respectively during the entire thirty-seven years of the history of the Presbytery. Dr. A. C. Schell, of Neosho, was an elder in that church at the organization of the Presbytery, and at its transfer to the New Ozark, but for a period of the intervening years he was away and in connection with other churches.

W. L. Scroggs, for forty-five years an elder in the Ebenezer Church, was an efficient Presbyter, serving on many important committees, and has given two sons to the ministry. A third son was for a short time a medical missionary. An older son is now an elder in the Ebenezer Church and a grandson is a deacon.

Charles Sheppard, of Calvary Church, was the first treasurer of Presbytery, and William R. Gorton formed the habit of being an efficient temporary clerk so early that he has probably served in that capacity oftener than any other two men. Neosho, in the person of Elder J. H. Miller, furnished the first man recommended by the Presbytery to the Foreign Board. That was October, 1870, and Mr. Miller was recommended to the board as a suitable man for the board to recommend to the Government for an agency to the Quapaw and Seneca nations. This same church gave the Presbytery the valuable services of Elder D. L. Lander before he became a minister, as Salem Church did those of Elder T. H. Allin. Paul Orr, oldest of the three brothers who for so many years served as elders in the Ozark Prairie and Mount Vernon group of churches, took that deep interest in affairs Presbyterial for which some of us remember him. And the names of Mitchell, Poage, Sheppard, Strain and Stringfield, frequently found in these earlier annals, are represented in the eldership of the Presbytery by a later generation to this day. But time would fail me to tell of McMillan, recently deceased at Carthage, and W. A. Wheatley, sole elder of Webb City at its organization and an elder in the recently organized church of North Heights, Joplin, and of the rest who wrought righteousness and obtained the promises.

Not until March 19th, 1876, did Presbytery seek to enlist the

women in organized efforts. On that date this minute appears: "Resolved, That at our next stated meeting we hold a missionary meeting and that we endeavor to secure one lady to represent each church in a Ladies' Presbyterial Missionary meeting; and that our Committee on Foreign Missions be instructed to prepare a good program for such a meeting." This society was organized at Greenfield September 29, 1876. Miss Amanda Cowan, of Calvary Church, who is still an active worker in the local organization of that church, was elected first President. Presbytery was greatly elated over this new movement, hailed with delight the prospect of the ladies becoming colaborers in the work of evangelizing the world and promised to endeavor to secure a society in each church. Six months later note is taken of the efforts to organize the Board of the Southwest in St. Louis, the commendatory resolutions of the last session are reiterated and the Stated Clerk was instructed to send these felicitous tidings to Mrs. Henry S. Little, of St. Louis, a name familiar to this generation.

BOARDS AND BENEVOLENT AGENCIES.

The Boards of Home Missions, Church Erection, Sabbath School Work, Ministerial Education and Ministerial Relief first claimed the attention of Presbytery. The struggling condition of our churches brought home to them the beneficent agencies of home missions and church erection; the wide moral and spiritual destitutions called for Sabbath school missionaries, whilst the importance of the work of ministerial education was echoed from hilltop to hilltop in the clarion call:

"O still in accents sweet and strong
 Sounds forth the ancient word,
'More reapers for white harvest fields,
 More laborers for the Lord.' "

And when more reapers failed to come the added burdens of those who were here bowed them with the weight of premature age and endeared to the Presbytery the work of ministerial relief. We who have fallen on softer days can forgive them that they seem not even to have had a standing Committee on Foreign Missions until the autumn of 1875. Of this first standing committee Dr. W. S. Knight was the Chairman, and although there is abundant evidence that he put considerable energy into the work of the committee, the report at the spring meeting of 1877 shows that only five churches contributed to foreign missions. One of the five contributed \$206 and the other four contributed \$20. A little out of proportion, think you? Yet as late as 1906, of the

\$1,797 contributed to foreign missions, one church of the forty-two on the roll of Presbytery contributed \$1,029. Yet while the Presbytery tarried so long in organized efforts for foreign missions, it is fair to state that at its first session Presbytery called on all its churches to observe the first week in January as a week of prayer for the conversion of the world.

It was but natural that home missions should claim a large share of the attention of Presbytery when we remember that all our churches were home mission churches except Calvary. Just at the close of the decade the churches of Carthage and Joplin reached the dignity of belonging to the sustentation department of that board. A later generation of elders and ministers may need to be reminded that the sustentation department of home missions had two requirements—that the minimum contribution per member for pastor's salary be \$5 and the minimum salary be \$900. These minimums may have varied at different times, but I give them as I recollect them. The first standing Committee on Home Missions consisted of Revs. J. M. Brown, W. R. Fulton and Elder W. L. Scroggs. After three and a half years of service as Chairman of this committee Mr. Brown resigned, and Rev. C. H. Dunlap was elected and served until his removal from the bounds of the Presbytery just before the close of this decade. Very early in its history Presbytery recognized the need of a field worker, who at various times has been designated as Presbyterial evangelist, missionary or pastor-at-large. John M. Brown first served Presbytery in this capacity. Allusion has already been made to Dr. Hill's estimate of him as a field worker. That reputation he seems to have sustained in this Presbytery. But after two years of service, on account of the heavy debt of the board, which Presbytery designated "the severest trial that has come upon the missionary work of the church," the office was discontinued. It would seem that the board paid the entire salary of Mr. Brown, i. e., \$1,000. Just at the close of this decade Dr. Marks was elected to a similar position in Presbytery.

Of the original members of the Presbytery, three became annuitants of the Board of Relief during this period. When I remember that this list of our worthy annuitants was headed by John McFarland, and when I recall other honored names that have appeared thereon, I think that maybe I had better drop a tear or breathe a prayer. But at the risk of appearing harsh, with the hope that it will inspire greater care in the future, I will give the outlines of one case which is but an illustration of numerous cases that, in my humble judgment, lower this worthy cause in the minds of our people.

Licensed without academic education and without a full examination October, 1867; ordained April, 1869. Recommended

to this board on account of throat trouble September, 1877. Still on the roll. I thought it—and not very long ago an elder who knew said it—it would have been better for some one to have told him that with only throat trouble he might have turned to some secular employment. In the early days of the Presbytery the work of Sabbath school missions was hardly considered second to any. Within our bounds, as a usual thing, there was from one to three missionaries, or colporteurs, as they were generally called. At the first meeting of the Presbytery W. J. Hayden, the representative of the American Sunday School Union, addressed the Presbytery, and at that time the work of this Union seemed to be regarded with about the same favor as our own Board. From the very beginning the Presbytery has had its Sunday School Committee, and as early as September, 1872, Presbytery adopted a standing rule to the effect that conferences on Sunday school work be held in connection with the sessions of Presbytery under the auspices of the Sunday School Committee. It would seem that the early missionaries devoted more time to the dissemination of Christian literature than to the organization of Sabbath schools. Though much of this work has never been turned to denominational strength or aggrandizement, eternity alone will reveal the good that has been done.

My earliest impressions of ministers is that of austere and dignified men, who slept in our best bed and whose shoes I was expected to blacken. And my earliest recollection of a colporteur is that of a man who came into our home and gave me a book entitled "The Story of a Pocket Bible," which left a lasting impression for good on my mind.

The first candidate for the ministry enrolled by this Presbytery was a colored man, Benjamin Garnet by name. That was October 1st, 1870. One year later William E. Renshaw, of Mount Zion Church, and John W. Richardson, of White Rock Church, were received under care of Presbytery. So elated were the fathers and brethren over this prospect of filling the ranks of the ministry from our own sons that they passed ecstatic resolutions calling upon churches, elders and "our good sisters" to help to sustain the cause of ministerial education. In 1878 the number of candidates rose to five, and in 1880 there were seven. When we remember that in no year in the last twenty have we had more than half this number, though our membership has increased several fold, we can more fully appreciate what these feeble churches did in the way of replenishing the ranks of the ministry.

The Presbytery has never been distracted by doctrinal difficulties. Its ministry has been prevailingly of a conservative type. In the realm of ethics it has had a few derelicts. In 1878

Presbytery deposed from the ministry one on whom it had laid its own hands. The charges were immorality. Less than fifteen years later Presbytery ordained this man and in a few years had another trial on its hands, at which time the same man was censured. Subsequently he was permitted to demit the ministry, but the church he wrecked has not recovered to this day.

I recall a later incident where a man past threescore and ten was received from another denomination and in less than a year scandalized the community where he was sent and was temporarily silenced by the Presbytery, but not until he had started the church on a path that led it outside our ranks. The first of these was never equipped for the ministry, either by nature, by education or by grace. The second should have been left to spend his dotage in the church to which he gave his manhood's powers and abilities.

In the item of ministerial salaries the first decade was far in advance of subsequent times. Not that any of its ministers there received as large a salary as some do now, but that for the same grade of work, both relatively and actually, better salaries were paid. Then we had no cities and no city churches. In 1873 a certain village church, together with an outgoing country church, raised \$500 and received \$500 from the board to make a salary of \$1,000. The village has grown to a city; to the natural increase has added strength by union with the Cumberland Church, yet I believe after thirty-four years has only increased its pastor's salary by the use of the manse. At that time from \$800 to \$1,000 seemed to have been the prevailing salary for a good man in a single church aided by the board, or just strong enough to stand alone, or for a number of the groups of churches. Gradually the salaries were decreased. Some inefficient men helped to lower the standard. Weakened churches could seldom attract the other kind. The board lowered its grants partly because of financial stress and partly by reason of the slow growth of our churches. Thus the salaries, the ministry and the churches act and react on each other. The board and the home mission committees of the Presbytery have mutually deplored the meager support offered our ministry in recent years. Here is one of the problems bequeathed to the new Presbytery of Ozark.

SECOND DECADE—1880-1889.

The second decade was an era of church building. Not less than fifteen churches applied for aid in the erection or completion of houses of worship.

The following table shows the fluctuating growth of the Presbytery:

Year	No. Ministers	Candid's	Added on Ex.	Added by Cert.	Whole No.
1880.....	19	7	83	67	1,137
1881.....	16	6	18	47	1,068
1882.....	20	8	79	129	1,189
1883.....	21	5	70	88	1,250
1884.....	15	3	100	157	1,367
1885.....	16	4	150	178	1,563
1886.....	18	4	171	125	1,734
1887.....	20	2	228	93	1,877
1888.....	21	2	138	131	1,949
1889.....	26	1	134	98	2,000

It seems almost incredible that in 1881, with sixteen ministers, only eighteen should have been added to the churches on profession of faith. It should be said, however, that the number of ministers is not a fair index to the working force of the Presbytery, because the Presbytery has constantly enrolled a comparatively large superannuated list. The early years of this era were the golden age of candidates for the ministry. In 1882 the Presbytery reported eight, or one to every 148 $\frac{5}{8}$ communicants. In 1906 the Presbytery had one candidate to 3,432 communicants, and the following year two to 4,069.

It is also worthy of remark that the candidates of the early eighties were the products of our own churches, and took full collegiate and theological courses, whilst those of recent years, for the large part, have come from other churches and have entered the ministry by the short cut. At one time the Presbytery had four candidates in Drury College. At another there were four in theological seminaries, two in Drury College and one in Park. But the fatal mistake was made of permitting these young men to slip through our hands and enter other fields of labor. Of the seven referred to, two entered other callings and only one took a field of labor in our bounds upon his ordination. The Presbytery employed the young men during their summer vacations, but failed to hold them when they had completed their course. The same rule applies to our candidates of later time. We have given to the church at large a number of young men whose successful ministries in other places leads the historian to infer that had they stayed with us our progress would have been more marked. The perennial difficulty in this Presbytery has been the securing and holding of efficient ministers. The young man alluded to above accepted the pastorate of the Joplin Church at his graduation and in less than a year asked for the

dissolution of the pastoral relation. Presbytery granted the request with a protest, but it granted it.

In the records of April, 1882, this entry is found:

"A letter having been received and read from Elder A. D. Matthews, of Buffalo, requesting the holding of a Presbyterial camp meeting at some central point in Polk or Dallas County, it was resolved that Presbytery answer favorably and that said meeting be held under the direction of Rev. J. J. Marks."

The growing interest in the intellectual and spiritual training of the young was manifested in the holding of Sabbath school institutes and the founding of institutions of learning. The records of these institutions are meager, but there are indications that Presbytery devoted considerable attention to them and considered them of much importance.

In 1888 colporteurs were supplanted by Sabbath school missionaries. The two officers were not distinct, but under the old regimen the dissemination of Christian literature was the prominent work, and the organization of schools occupied a secondary place. During a part of that time at least the organization of schools was relegated largely to the agents of the American Sunday School Union, which institution was regarded as a quasi-handmaiden of the Presbytery. Educational institutions under church auspices sprang into being in various parts of the Presbytery. The Mount Zion and the Mount Vernon churches were erected with a view to school as well as church purposes, each of them having two stories. The school in connection with the former received the endorsement of Presbytery in 1884. The latter maintained a flourishing academy at the close of this decade. Presbytery also entered into negotiations for an academy at Ash Grove in 1885, but it appears that the school did not materialize. Aid was also given to Synod's earliest effort to co-operate with the Southern church in the maintenance of Westminster College at Fulton, Mo., but the most pretentious educational endeavor of the Presbytery was the founding of Carthage College, a sketch of which is elsewhere given.

The subjoined report of the Committee on Home Missions April, 1884, presents a graphic picture of the condition and needs of the Presbytery:

"First—We need more permanence in the terms of ministerial service—we had thought to say more permanence in the pastoral relation,—but when we remember that we have but two pastorates among all our thirty-six churches it seems more natural to use the term which appropriately belongs to the existing state of things. In our smaller churches the pastorate is almost if not entirely unknown. The term of ministerial service rarely, if ever, exceeds two years, and very often falls short of one. As long as this condition of things continues it is impossible to secure the best results of our labors. The responsibility of these frequent changes may possibly

be about equally divided between the ministers and churches. The remedy must be looked for in the same direction by a greater readiness on the part of the churches to receive such faithful ministers as Providence may send to them and a greater contentment on the part of the ministers in remaining where Providence has once placed them.

"Second—We need larger efforts at self-support. The sense of dependence on the board once indulged in by a church often becomes chronic. It is so much easier for poor, weak human nature to receive rather than to make sacrifices that a church often continues to call for aid when a little sacrifice would make them self-sustaining, or the same result may be secured by a judicial grouping of churches. The churches should remember that what they receive is not a charity to their minister, but to them, and unless the necessity is upon them they should be no more ready to receive aid in paying for their minister's services than in paying for their groceries or their doctor's bill.

"Third—We need to impress upon the minds of all the duty of liberal contributions to the Board of Home Missions. This board is the mother of all our churches. For every dollar the churches of this Synod contributed to this board last year we received back seven to be expended on our mission churches. * * *

"Fourth—We need the fostering of existing organizations rather than the organization of new churches. In some respects this is not so satisfactory a work as that of planting new organizations, but it is the work providentially put to our hands as a Presbytery, and we should patiently and steadfastly give our energies to it."

In this and the preceding decade the country churches attained a prestige they have long since lost. Where is the country community in Southwest Missouri that would now attempt to erect a house of worship as substantial and imposing as "the brick" church of Ozark Prairie? The development of the Presbytery in these decades followed the westward course of the star of empire. Lawrence, Newton and pre-eminently Jasper counties were the fertile fields of effort. But the Jasper County work was largely in the country fields. Joplin first received a generous grant of home mission aid as late as 1885. And after eleven years of a chequered career Webb City was reduced to a membership of eleven as late as 1888, and reported less than one hundred members twenty-two years after its founding. The grants of the Home Mission Board to our churches were indeed generous. Year after year Eureka Springs Church was recommended for \$700 aid to make a salary of \$1,000, and other churches or groups were recommended for from \$300 to \$500 to make similar home mission salaries.

In the latter half of this decade three tendencies are marked—smaller grants from the board, smaller salaries, more ministers ordained and received without the educational requirements laid down in the book. It is safe to say that the average salary of the home missionary the last fifteen years is from 20 per cent to 25 per cent smaller than the fifteen years before 1892, and if we contrast the price of commodities and the increased wealth of the

community the showing would be far worse. It appears that the Board grew weary of making such generous grants, and while appropriations were decreased, contributions to self-support were, to say the least, not increased. Inevitably this condition led the churches to request Presbytery to "lay hands" on uneducated men.

Indeed it seemed impossible to man our fields, offering such meager salaries, with men who had been trained in college and seminary. But a greater bane to progress was found in the fact that our churches were many of them without the stated means of grace a good part of the time. A short history of Presbyterianism in Webb City contains this statement: "After Mr. Campbell's departure and for the next nine years the church was vacant more than half the time. (Non)'mirable dietu,' at the close of the interregnum 'the church was reduced to eleven members.' Alas, many of the churches did not fare even that well—after protracted vacancies they were abandoned.

The ministerial accessions of this decade who left a permanent and prominent impress on the Presbytery were Drs. Marks and Putnam, Rev. G. H. Williamson, J. G. Reaser, D. D., T. H. Cleland, D. D., and R. W. Ely. Dr. Marks and Mr. Williamson were pre-eminently the field workers, serving the Presbytery with marked efficiency as Presbyterial evangelists at different times. Mr. Williamson has probably erected more houses of worship in the Presbytery than any three or four other ministers. The preaching of sermons seems to have been a passion with him. He usually steered clear of the city churches and accepted a pastorate in a group. To these separate churches he would go during the week and hold one or more services before the Sabbath day. Drs. Putnam and Cleland brought to the Presbytery wise counsel and marked executive ability in the administration of the Home Mission Chairmanship. Dr. Reeser, one of the most scholarly men who has graced the annals of the Presbytery, brought forth fruit in old age first in educational endeavors connected with Carthage College and later in rehabilitating the church of Webb City. Toward the close of this decade Mr. Ely began that remarkably efficient bishopric of Neosho, if not of the Presbytery. With added years few things Presbyterial ever escaped the attention of Ely.

1890-1907.

For fifteen of the last seventeen years of the Presbytery's existence I have been a member. I therefore write from personal

observation. This period marked the growth of the city churches. Note the following:

Church	Year	Communicants	Year	Communicants
Calvary	1890	375	1907	555
Carthage	1890	346	1907	523
Joplin	1890	53	1907	450
Webb City	1890	30	1907	325
Monett	1890	*17	1907	162
Neosho	1890	65	1907	208

Young people's work received specific Presbyterial oversight for the first time about the beginning of this period. The first committee on young people's work was appointed in 1892.

The need of an awakening from the spiritual lethargy into which the churches of the Presbytery, in common with the church at large, had fallen was felt in this Presbytery several years before the Assembly appointed its Evangelistic Committee. As early as 1898 Presbytery appointed a special committee, of which Rev. H. O. Scott, D. D., was the efficient Chairman year after year, to awaken an interest in the evangelization of those at our doors. This committee was called the Committee on Aggressive Work until some time after the Assembly had appointed its committee, after which the name was changed to harmonize with that used in other parts of the church.

Conferences on evangelism were held in connection with the meetings of Presbytery and evangelistic services were arranged for various churches under the supervision of the committee. The first report recorded noted "the wisdom of the plan and showed a gain of sixty-five confessions above last year." The increase the next year was even greater, and although this condition was not steadfastly maintained, Presbytery never entirely lost the evangelistic stimulus it had received.

The bone of contention in the Presbytery for a number of years was constitutional rule No. 1, i. e., relative to local evangelists. The need of ministers, the dearth of candidates, and the meager support offered conspired to induce Presbytery to regard practically every comer an "exceptional" case. The Presbytery came to be known far and wide as exceedingly lax in its educational requirements for the ministry. Some of us realized that this situation was impoverishing our churches and making them chronically weak and dependent. Hence we began to insist that those who sought ordination as exceptional cases and those who came from other denominations that had not received the educational advantages required by our standards should first try their gifts and prove their "aptness to teach"—and their aptness to study. For the most part the elders were against us and enough

of the ministers were on that side to make the contest exceedingly spirited. As an entering wedge, September 21, 1898, the following resolution was adopted: "Resolved, That hereafter this Presbytery will not enter upon the examinations of ministers desiring to come in our church from other denominations, and particularly from non-Calvinistic bodies not in correspondence with us, unless Presbytery has first had the assurance the candidates have studied at least one year the following works: Dr. Shedd, Dr. Hodge or Dr. Henry B. Smith on theology in connection with the Confession of Faith and the Shorter Catechism, the Form of Government, Sacraments and Directory of Worship as set forth in our standards."

In what one of those who advocated raising the standard considered an evil hour the writer induced the Presbytery to temporarily dispose of one case by applying constitutional rule No. 1. Thenceforth this expedient was ordinarily resorted to, but the Presbytery was again divided into strict and lax constructionists. The elders began to change front somewhat as one of my old friends expressed it: "I used to say, 'There is a poor fellow who wants to preach.' I would not listen to him, but maybe somebody will; let him try it.' Now I say, 'There is a poor church; my church could not survive under such feeble ministrations; I must guard that weak church.'" By patience and persistency the local evangelists were required to pursue a regular course of study while exercising their gifts. Those who refused to do so either left the Presbytery or were discontinued; the others were ordained in due time. In an observation of fifteen years in this Presbytery I have never known anything to be gained by hastening the ordination of an applicant who was unprepared. But I have known several who because of delay and the requirement of preparation were put on their mettle and became quite efficient under shepherds. Such a change was effected in the Presbytery that from being the most lax in the State the requirements were doubtless as rigid as any in the State at the time of the union. So far as the new Presbytery of Ozark is concerned, I have no doubt the standard will be maintained. The Cumberland Church in Southwest Missouri had been, if anything, more lax than the Presbyterian. This condition of affairs had sapped the pioneer efficiency of that body. For ten years it had made practically no progress. Here, too, is the key to the situation as to the strong opposition to the union. These statements are based directly on the testimony of intelligent ministers who came into the union from that side. One of the most discriminating ones assured me that so far as this region is concerned there would have been a division in their ranks had the union never taken place. In September, 1906, Presbytery co-operated

with representative C. P. men in a ratification of the union, and from thence forward until the reorganization of the Presbyteries the two bodies co-operated in home mission endeavors, first by the employment of Rev. W. C. Hicks as pastor-evangelist and then by the grouping of churches. In January, 1907, the Home Mission Committee of Ozark Presbytery held a conference in the Second Church of Springfield with Synodical Missionary J. B. Hill, D. D., Field Secretary B. P. Fullerton, D. D., and home mission representatives of the four C. P. Presbyteries in Southwest Missouri, that practically covered the territory of the Presbytery of Ozark, U. S. A. It was decided to administer the home mission interests of the various Presbyteries, in part at least, as though the consolidation had been effected. Rev. E. E. Stringfield was made tentative Chairman for the Eastern and Rev. J. F. Shepherd for the Western Section.

In the subjoined report on home missions taken from the minutes of April, 1907, I have placed in parenthesis the churches in the Western Section that were formerly Cumberland since they were not indicated, as were those of the Eastern Section.

"In view of the fact that Synods Committee on Presbyterial Readjustments incident to the union had appointed Rev. E. E. Stringfield, Ph. D., temporary Chairman of Home Missions for the Eastern Section of the Presbytery, and Rev. John F. Shepherd, Ph. D., for the Western Section, the report of the Home Mission Committee was presented in two sections by the respective chairmen. The reports were received and the clerk cast the ballot of Presbytery for the several recommendations:

For Eastern Section (showing appropriations made for former Cumberland churches as well as our own):

Groups	Aid recommended— Cumb. Pres.	Groups	Aid recommended— Cumb. Pres.
{ Fordland	\$ 75	Crane	250
Mountain Grove \$150		{ Marionville	
{ Cabool 50		Brookline 100	
{ Burnham	\$150	{ Bolivar	50
Pomona 150		{ Fair Play	75
Willow Springs. 250		{ Conway	100
{ Mountain View.. 100		{ Mt. Zion	100
{ Hickory Grove... 50		Willard	50
Liberty 50		{ Stockton	50
{ Pleasant Divide. 75		{ Mt. Carmel..... 50	
New Providence 75		Stockton A..... 100	
{ Walnut Spring... 75		{ Everton	
{ Walnut Grove.... 100	100	{ Dadeville..... 50	
Bellview 100		{ Ray Spring.....	
Buffalo 100		Spring River.....	
Evans 100		{ Mammoth Sp'gs 100	
{ S. Greenfield.....		{ Mt. Olivet..... 100	
Spring Creek..... } 150		Bethel 100	
Oak Grove..... }			
Rondo 75			

That Rev. W. C. Hicks be commissioned as Presbyterial Evangelist at a salary of \$1,200 and traveling expenses, it being understood that all funds collected by him for services rendered shall be turned over to the Home Board; and it is guaranteed by the Springfield ministers that these funds will equal \$400 for the year.

For the Western Section:

(1) That Carterville be constituted a station with Rev. O. C. Cude as supply. (2) North Heights, Joplin, Rev. Samuel Wiley, supply. (3) Grace and Salem, Rev. J. S. Stapleton, supply. (4) That Madison and Preston be grouped with (Red Oak) and (Bowers Mill), Rev. T. S. Brown, supply. (5) Irwin, (Hopewell), (Ianthe), Rev. A. E. Faust, supply. (6) That Waldensian Church be made a mission station. (7) That Seneca and White Oak, or (Pierce City), be made a charge to be supplied.

Appropriations: To Carterville, \$500; North Heights, \$500; Grace, \$125; Salem, \$100; Madison, \$75; Preston, \$75; Irwin group, \$125; Waldensian, \$100; Seneca, \$100; White Oak or

(Pierce City), \$100; Bethany, \$150. Hoberg to be supplied by J. L. McCauley."

It is worthy of note that in every town in Southwest Missouri where both branches of the church had organizations the Cumberland churches entered the union. In some of these places tentative consolidations were effected, whilst in others permanent consolidations were effected before the Presbyteries were united.

The C. P. Church of Joplin was received by the Presbytery in September, 1904, that it might unite with the First Church. Presbytery ratified the union that had been effected at Webb City by resolution passed September, 1906, and in April, 1907, formal union was Presbyterially effected of the two churches at Neosho and at Mount Vernon. The churches at Ash Grove, at Greenfield and at West Plains contented themselves with tentative consolidations until the reorganizations of the Presbyteries, whilst the two organizations at Carthage and the four (two of each branch) at Springfield have remained separate. At the time of the union Ozark Presbytery had apparently entered upon the period of its most substantial prosperity. The statistics were somewhat affected by the consolidations alluded to above, yet apart from this the progress was indeed encouraging, as a comparison of the two years will show:

Ministers	Churches	Added on Ex.	Added by Cert.	Whole No.	S. S. Members	Home Mis.	For. Mis.	Education	S. S. Work	Ch. Erec.	Relief Fund	Freedmen	Colleges	Temperance	Congregations
29	45	861	533	4069	4264	3440	2309	112	326	2186	182	269	1843	128	38913 year 1907
26	42	818	224	3454	8527	2478	1797	71	141	128	187	240	895	26478	year 1906

The Arkansas churches and ministers by the terms of the enabling act fell to the Presbyteries in that State, whilst Vernon County was added to our territory, and Ozark Presbytery was divided into two—Ozark and Carthage.

On the 29th of September, 1870, the first Presbytery of Ozark was organized at Greenfield, and on the 18th of June, 1907, its legal successor was organized at the same place. On the same day the Carthage Presbytery was organized at Webb City.

Rev. J. T. Bacon was elected Moderator of the Presbytery of Ozark and Rev. E. E. Stringfield Stated Clerk. The subjoined extracts from the minutes will suffice for a glimpse at the origin and prospect of the new Presbytery.

(From the Minutes of Ozark Presbytery.)

GREENFIELD, MO., June 18, 1907.

Pursuant to the Enabling Act adopted by the General Assembly May 23, 1907, the Presbytery of Ozark met for organization in the Presbyterian Church at 11:30 a. m., a quorum not having arrived until that hour.

Devotional exercises were conducted by Rev. J. T. Bacon.

The convener, Rev. J. T. Bacon, constituted Presbytery with prayer. The Clerk, Rev. E. E. Stringfield, read the Enabling Act, which in so far as it relates to this Presbytery specifically is as follows:

III. Ozark Presbytery shall include the counties of Cedar (except Eldorado Springs Church), Christian, Dade, Dallas, Douglas, Greene, Howell, Laclede, Ozark, Polk, Stone, Taney, Texas, Webster and Wright; and also all the ministers and churches residing within or located in said counties.

* * * * *

V. That all Treasurers and Trustees heretofore acting for or reporting to any of the Presbyteries hereinafter named, in holding or managing general or special funds or trusts, shall hereafter report as directed below; and shall be subject to all orders and supervision of the respective new Presbyteries named, to the same extent and in the same manner as they were subject to the Presbyteries to which they heretofore reported, viz., such officers of the Presbyteries of * * * Ozark, Ozark-A, Springfield-A, and West Plains to the new Presbytery of Ozark.

VI. That the new Presbyteries above named, within the limits in this act assigned them, shall assume jurisdiction; that (except as otherwise provided in the foregoing sections) they shall succeed to all ecclesiastical, civil and property rights of the Presbyteries heretofore exercising jurisdiction over said territory; and that they shall, within the said limits, have and hold the same, with all the rights, privileges and immunities thereto belonging or in any wise appertaining, so far as they may lawfully do so.

* * * * *

VIII. That the newly erected Presbyteries of the Synod of Missouri shall meet on the third Tuesday of June, 1907, at the hour of 10 a. m., and at the places named below, to organize, to elect Stated Clerks and Committees, and otherwise to arrange for the further conduct of their business; and that, unless otherwise voted, the persons named below shall serve or act as officers until their successors are elected at the stated fall meetings of their respective Presbyteries, viz:

Presbytery, Ozark; place, Greenfield; convener, J. T. Bacon; clerk, E. E. Stringfield.

Further, the Enabling Act designated the roll of the Presbytery as follows:

Churches—Ash Grove, Barren Creek, Bellevue, Bolivar, Brookline, Buffalo, Burnham, Cabool, Cave Spring (Mount Zion), Competition, Conway, Crane, Dadleville, Elk Creek, Evans, Everton, Fairplay, Fordland, Greenfield (two churches), Happy Home, Hazel Dell, Heady, Liberty, Lockwood, Mansfield, Maple Grove, Mount Carmel, Mount Comfort, Mount Dade, Mount Moriah, Mount Olivet (Dade County), Mount Zion (Dade County), Mountain Grove, Mountain Home, Mountain View, New Bethel, New Hope, New Providence, Oak Grove, Peace Valley, Phillipsburg, Pierson, Pleasant Divide, Pleasant Grove, Pleasant Ridge, Pleasant Valley (Howell County), Pleasant Valley (Wright County), Pomona, Ray Spring, Rondo, Ross Chapel, Seymour, South Greenfield, Spring Creek, Springfield (Calvary),—First C. P.;—Second,—Springfield Avenue, Stockton, Stockton (Gum Spring), Union Chapel, Walnut Grove, Walnut Springs, West Plains (two churches), White Oak Pond, Willard, Willow Springs, Wilson's Creek.

Ministers—C. J. Allen, J. T. Bacon, J. H. Barnett, John Bell, S. D.

Belt, G. M. Bonner, W. J. Bruce, D. A. Collins, J. F. Daughtrey, Joseph Davis, W. A. Denby, J. H. Doran, S. A. Gardner, W. J. Garrett, J. H. Glanville, J. M. Glick, S. A. Graves, W. L. Hackett, S. S. Harrell, W. C. Hicks, J. E. Johnston, J. T. Jones, J. B. Lemmon, Henry Little, J. A. McCroskey, C. C. McMahan, L. J. Matthews, C. H. Mitchelmore, A. B. Moore, T. C. Newman, G. W. Plummer, R. S. Ramsey, E. L. Renick, E. J. Rice, J. E. F. Robertson, H. W. Rose, D. F. Royer, J. A. Russell, W. R. Russell, E. W. Sage, W. E. Shaw, J. F. Scherer, R. J. Sims, C. W. Smith, P. S. Smith, E. E. Stringfield, J. M. Vaughn, D. B. Whimster, M. F. Wells, J. D. White, John Wilson. Corrections in the roll were deferred until the fall meeting.

Rev. E. E. Stringfield, Chairman, presented the report of the Committee on Perfecting the Roll, which was adopted as follows:

The Committee on Perfecting the Roll submits the following report.

At the organization of this Presbytery the General Assembly transmitted to us a roll composed of those ministers and churches located within our confines that formerly belonged to the Presbyteries of Ozark, Ozark-A, Springfield and West Plains. So far as the former Cumberland Presbyteries were concerned the Assembly in this Enabling Act embraced all ministers who were members May 24th, 1906, and who had not been regularly dismissed to some other body. But in view of the fact that these Presbyteries had formed new rolls in the interim, from which rolls those who had formally renounced the action of the Assemblies on the subject of union had been excluded, this committee was appointed. In the discharge of its duties your committee gives due credit to the acts of the several Presbyteries and therefore presents for the present roll of this Presbytery the ministers and churches within our bounds on the amended rolls of the several Presbyteries. As none of the churches were excluded by these Presbyteries we recommend that the Enabling Act govern the enrolling of churches.

As to the Ministers:

The Presbytery of Springfield, in session at Seymour, September, 1906, passed the following resolution:

Whereas, the retiring Moderator, the Rev. T. C. Newman, declared that it is his purpose and the purpose of the brethren whose names are hereinafter given to repudiate the action of the General Assembly of the C. P. Church meeting at Decatur, Ill., May, 1906, on the question of union with the Presbyterian Church, U. S. A., resolved that the names of the following ministers be dropped from our roll: J. H. Barnett, Joseph Davis, A. B. Moore, T. C. Newman, J. A. Russell and M. F. Wells

The Presbytery of Ozark-A, at Golden City, Mo., August 29, 1906, took the following action: "Whereas, the following ministers, to-wit. J. F. Daughtrey, G. T. Jeffers, J. T. Jones, C. G. L. McMahan, R. S. Ramsey, W. E. Shaw and I. V. Stines, have renounced the action of the late General Assembly of the C P. Church at Decatur, Ill., and the authority of the united church, which is the Presbyterian Church, U. S. A., and organized a separate Presbytery, resolved that their names be dropped from our roll."

While the Presbytery of West Plains took similar action, yet as none of the names dropped by that Presbytery appear in the Enabling Act creating this Presbytery it is not necessary to record that action at this place.

We find an error in the initials of Rev. J. A. Graves in the Enabling Act, to-wit: Said act gives them as "S. A.," instead of "J. A."

We also find that the name of R. J. Sims was inadvertently placed on our roll by the Enabling Act, whereas he properly belongs to the Presbytery of Carthage, where he will be enrolled.

Making the correction in Brother Graves' initials and omitting these names and that of Rev. D. B. Whimster, dismissed by this body to the Presbytery of St. Joseph, we recommend that at present our roll is as follows:

C. J. Allen, J. T. Bacon, John Bell, S. D. Belt, G. M. Bonner, W. J. Bruce, D. A. Collins, W. A. Denby, J. H. Doran, S. A. Gardner, W. J. Garrett, J. H. Glanville, J. M. Glick A. J. Graves, W. L. Hackett, S. S. Hardin, W. C. Hicks, J. E. Johnston, J. B. Lemmon, Henry Little, J. A. McCroskey, L. J. Matthews, C. H. Mitchelmore, G. W. Plummer, E. L. Renick, E. J. Rice, J. E. F. Robertson, H. W. Rose, D. F. Royer, W. R. Russell, E. W. Sage, J. F. Scherer, C. W. Smith, P. S. Smith, E. E. Stringfield, J. M. Vaughn. J. D. White, John Wilson.

As the Enabling Act did not include the names of licentiates and candidates we enroll them here.

Licentiates—O. H. Campbell, J. C. Bigbee.

Candidates—George Scherer, Riley Van Buskirk.

As to the Churches:

It appears that there is no church by the name of Heady, as given in the Enabling Act, but that this is the postoffice for the church given later under the name of Ross Chapel.

The Pleasant Hope Church was inadvertently omitted from the Enabling Act.

The Presbytery having consolidated the churches at Ash Grove, at Greenfield and at West Plains, there still remain two churches by the name of Mount Zion, two by the name of Pleasant Valley and two by the name of Stockton.

On account of local conditions it is not deemed advisable at present to make any recommendations looking to the change of name where two churches have the same name.

We recommend that the roll of churches at present be as follows:

Ash Grove, Barren Creek, Bellevue, Bolivar, Brookline, Buffalo, Burnham, Cabool, Competition, Conway, Crane, Dadeville, Ebenezer, Elk Creek, Evans, Everton, Fair Play, Fordland, Happy Home, Hazel Dell, Liberty, Lockwood, Mansfield, Maple Grove, Mount Carmel, Mount Comfort, Mount Dade, Mount Moriah, Mount Olivet, Mount Zion (Dade County), Mount Zion (Greene County), Mountain Grove, Mountain Home, Mountain View, New Bethel, New Hope, New Providence, Oak Grove, Peace Valley, Phillipsburg, Pierson, Pleasant Divide, Pleasant Grove, Pleasant Hope, Pleasant Ridge, Pleasant Valley (Howell County), Pleasant Valley (Wright County), Pomona, Ray Spring, Rondo, Ross Chapel, Seymour, South Greenfield, Spring Creek, Springfield Calvary—First C. P.—Second—Springfield Avenue, Stockton, Stockton (Gum Spring), Union Chapel, Walnut Grove, Walnut Springs, West Plains, White Oak Pond, Willard, Willow Springs, Wilson's Creek.

We recommend that the committee be continued, with a view to discovering what churches are opposed to remaining in the United Church.

E. E. STRINGFIELD.
J. M. GLICK,
W.R. RUSSELL,
Committee.

Supplemental Report of Committee on Perfecting Roll:

Inasmuch as it appears that the Ozark Church was inadvertently

dropped from the roll of the former Springfield Presbytery, we recommend that the Ozark Church be restored to the roll.

(April 15th, 1908.)

Perfecting Roll.

Rev. E. E. Stringfield, Chairman, presented the report of the Committee on Perfecting the Roll. The report stated that there were fifty-four churches formerly Cumberland Presbyterian that were assigned to this Presbytery by the Enabling Act, including the church of Ozark, which the Presbytery restored to the roll; that three of these, Ash Grove, Greenfield and West Plains, had been consolidated with existing Presbyterian U. S. A. churches in these towns; that it is now deemed expedient to consolidate the Dadeville and Mount Olivet churches under the name of Dadeville, and that of the remaining fifty churches twenty-six report to this Presbytery and twenty-four have not yet acknowledged our jurisdiction. The strength of the union movement, however, is greater than these figures would indicate, as the opposition exists for the most part in the smaller churches, and even in these respectable minorities favor the union.

The resolutions of the report were adopted, as follows:

- (1) That all the churches be retained on one roll at present.
- (2) That the Presbytery send to the General Assembly the following overture:

The Presbytery of Ozark respectfully overtures the General Assembly to retain the following churches on the roll, but to omit the membership and all statistical information concerning them for the following reasons:

(a) While some of these churches are negotiating with us none of them are co-operating with this Presbytery.

(b) All of them are enrolled in anti-union Presbyteries, though at present it does not seem best for us to drop them.

(c) The only available statistics as to membership, etc., are utterly unreliable. The churches are: Barren Creek, Competition, Happy Home, Hazel Dell, Mansfield, Maple Grove, Mount Comfort, Mount Dale, Mount Moriah, Mountain Home, New Bethel, New Hope, Peace Valley, Pierson, Pleasant Grove, Pleasant Hope, Pleasant Ridge, Pleasant Valley (Howell County), Pleasant Valley (Wright County), Ross Chapel, Seymour, Union Chapel, White Oak Pond, Wilson Creek.

- (3) That Mount Olivet be consolidated with Dadeville.

The origin and the prospects of the Carthage Presbytery are suggested in these extracts from its minutes:

The first session of the Carthage Presbytery of the Presbyterian Church, U. S. A., convened in pursuance to the order of the General Assembly at the First Presbyterian Church, Webb City, Mo., on Tuesday, June 18th, 1907, at 10 a. m.

The meeting was called to order by the Rev. G. H. Williamson, he having been designated as convener by the late General Assembly, who preached a sermon from the text Joshua 1:9—"Be strong and of good courage."

The Enabling Act passed by the General Assembly, providing for the organization of this Presbytery, was read and is as follows:

ENABLING ACT.

To Whom It May Concern: The General Assembly, in session at Columbus, Ohio, May 23, 1907, took the following action affecting the Synod of Missouri, viz:

* * * That all Treasurers and Trustees acting for or reporting to any of the Presbyteries hereinafter named shall report to * * * The Presbytery of Neosho-A to the New Presbytery of Carthage.

Presbytery of Neosho to the New Presbytery of Carthage.
Presbytery, Carthage; place of meeting, Webb City; convener, G. H. Williamson; clerk A. E. Perry.

CARTHAGE PRESBYTERY.

Churches—Alba, Aurora, Baker, Berwick, Bethel, Bethlehem, Big Spring, Bowers' Mill, Carl Junction, Carterville, Carthage (First), Carthage (Main Street), Cassville, Center Creek, Central, Central Union, Clay Hill, Concord, Diamond, Downey, Duval, El Dorado Springs, Ellis, Fairhaven, Golden City, Grace, Hoberg, Hopewell, Iantha, Irwin, Jasper, Joplin, (First), North Heights, Bethany, Madison, Marionville, Mars Hill, Milford, Monett, Mount Joy, Mount Pleasant, Mount Vernon (two churches), Neosho, Nevada (two churches), New Bethel, New Salem, Opolis, Ozark Prairie, Pierce City, Preston, Purdy, Red Oak, Richards, Ritchey, Roper Hill, Salem, Sarcoxie, Seligman, Seneca, Southwest City, Spring River (Jasper County), Spring River (Lawrence County), Stotts City, Verona, Waldensian, Washburn, Webb City, Wentworth, White Oak.

Ministers—T. S. Brown, J. M. Burdge, J. F. Clark, O. C. Cude, A. E. Faust, A. K. Gurley, G. F. Harbour, B. Hoffman, J. W. Hudiburg, G. I. Jeffers, Williams Jennings, R. L. Kinnaird, E. W. Love, E. W. McCracken, W. C. Mahr, M. C. Miller, A. E. Perry, H. Pinkston, J. D. Prigmore, J. F. Shepherd, B. M. Shive, J. S. Stapleton, I. V. Stines, J. W. Sullivan, Hutson Taylor, Samuel Wiley, G. H. Williamson, D. N. Woods, E. H. Whitehead.

Counties—Barry, Barton, Jasper, Lawrence, McDonald, Newton, Vernon (except the church of Schell City); also the church of Eldorado Springs (Cedar County.)

After the reading of this act, the constituting prayer was offered by Rev. G. H. Williamson, the convener. A roll of members present was formed and is as follows.

Ministers—T. S. Brown, A. E. Faust, O. C. Cude, A. K. Gurley, G. F. Harbour, B. Hoffman, J. W. Hudiburg, R. L. Kinnaird, E. W. Love, E. W. McCracken, M. C. Miller, A. E. Perry, H. Pinkston, J. F. Shepherd, B. M. Shive, J. S. Stapleton, J. W. Sullivan, Huston Taylor, G. H. Williamson, G. W. McWhirter, F. M. Johnson.

Congregations Represented—Aurora, E. R. McGregor; Carthage, First, C. F. McElroy; Carterville, R. T. Hurley; Carthage, Main Street, J. A. Prather; Cassville, W. A. Wear; El Dorado Springs, J. N. Schefer; Jasper, George Andrews; Joplin First, G. B. Young; Joplin North Heights, W. A. Wheatley; Monett, S. A. Chapell; Nevada, Charles Thorn; Sarcoxie, S. P. Burress; Spring River (Lawrence County), C. L. Garwood; Webb City, C. W. Jocelyn.

A nominating committee was appointed by the Moderator, consisting of Revs. Huston Taylor, E. W. McCracken, E. W. Love and R. L. Kianaird, and Elders E. R. McGregor and C. W. Jocelyn, to nominate officers and permanent committees of the Presbytery.

Recess was taken until the call of the Moderator.

Afternoon Session.—At 1:30 the Presbytery was called to order by the Moderator and led in prayer by Elder J. A. Prether.

The report of the committee to nominate members of a Board of Trustees of Presbytery was received and adopted, as follows:

TRUSTEES.

Term to expire September, 1908—W. B. Skinner, Rev. G. F. Harbour.

Term to expire September, 1909—W. A. Wear, Rev. H. Pinkston.

Term to expire September, 1907—A. G. Young, Rev. G. H. Williamson.

Terms to expire at fall meeting of Presbytery.

The report of the committee to nominate officers and permanent committees of Presbytery was received, adopted, and is as follows:

Moderator, Rev. H. Pinkston; Stated Clerk, Rev. R. L. Kinnaird.

Home Missions Committee—Chairman, Rev. J. F. Shepherd; Rev. E. W. McCracken, Dr. B. M. Shive, Elder T. B. Burress, Elder W. A. Wheatley.

Foreign Missions—Chairman, Rev. Huston Taylor, Rev. E. W. Love, Dr. B. M. Shive, Elder C. W. Jocelyn.

Young People's Societies—Chairman, Rev. A. E. Perry; Rev. W. C. Mahr, Elder D. M. Knight.

Publication and Sabbath Schools—Chairman, Rev. J. W. Hulburg; Rev. E. W. McCracken, Elders Charles Thom, G. W. Rinker.

Education and Examination of Candidates—Chairman, Rev. Dr. B. M. Shive, Rev. R. L. Kinnaird, Elder A. G. Young.

Temperance and Sabbath Observance—Chairman, Rev. J. T. Stapleton; Rev. A. E. Perry, Elder E. W. Newton.

College Board—Chairman, Elder A. B. McConnell; Dr. J. F. Shepherd, Rev. R. L. Kinnaird, Elder D. M. Knight.

Brotherhood—Chairman, Elder W. F. Spurgin; Elder J. T. Evans, O. H. Bilger, W. B. Skinner.

Systematic Beneficence—Chairman, Rev. O. C. Cagle, Revs. G. B. Young, Joseph Hudson.

Narrative and Necrology—Chairman, Rev. H. Pinkston; Rev. G. H. Williamson, B. Hoffman.

Ministerial Relief—Chairman, Elder W. B. Skinner; Revs. A. K. Guryea, A. E. Faust.

Church Erection—Chairman, Rev. G. H. Williamson; Elders J. A. Prather, Samuel Chapell.

Freedmen—Chairman, Rev. G. F. Harbour; Rev. E. W. Love, Elder J. L. Osborne.

To Draw Up Standing Rules of Presbytery—Chairman, Rev. J. F. Shepherd; Rev. Huston Taylor, Elder D. M. Knight.

To Perfect Roll of Presbytery and Prepare Docket for the Fall Meeting of Presbytery—Chairman, Rev. R. L. Kinnaird; Rev. H. Pinkston.

We recommend that the following churches be recognized as denying our jurisdiction and therefore as temporarily withdrawn from our control, whose allegiance we fully expect when misapprehensions are cleared away: Berwick, Clay Hill, Hopewell, Iantha, Milford, Mars Hill, Mount Joy, Nevada and Big Spring, Central, New Bethel and Fairhaven, and while not relinquishing our right to Presbyterial oversight and property interests, we nevertheless for the present await with kindly forbearance the time when our great united church shall all see eye to eye.

We recommend that the following be disbanded and the property, where there is property, be placed in the hands of the trustees of Presbytery for disposition: Alba, Bethlehem, Central Union, Duvall, Ellis, Mount Pleas-

ant, Salem (Lawrence County), Roper Hill, Opolis, Lehigh (Carl Junction, Seligman, Spring River (Jasper County).

We recommend the changing of names of our churches, if possible, to conform to the city or town where located, and also so as to avoid confusion of churches by the same name.

As the union of the two churches in Webb City resulted in the organization of a new church at Carterville, to which was given the house of worship formerly belonging to the C. P. Church of Webb City, so the churches of Springfield, though situated so that consolidations were not advisable, resolved to commemorate the union in some fitting manner. As a result the Calvary, First Cumberland and Second Presbyterian donated a lot and house of worship to the new organization effected May 31, 1908, and known as the Reunion Presbyterian Church of Springfield.

The union bodes much for Presbyterianism in Southwest Missouri.

Since its organization in 1870 the Presbytery of Ozark has asked the Home Mission Board for over \$75,000 in the prosecution of its work and the Board of Church Erection for over \$20,000. How much of this has been received I am unable to say, but probably \$50,000 of home mission funds and \$18,000 of church erection—a vast sum. But the results cannot be tabulated. The churches have given to the church at large ministers and missionaries, members that have made glad the city of our God.

THE COST OF A BOY.

"How much does a Missouri boy cost?" asked Walter Williams.

"Fathers and guardians with boys to bring up estimate that \$3,000 will rear to manhood the average Missouri boy, will send him seven months in the year for eight years to the district school, four years to high school and four years to college or university. This amount will cover his food, clothing, books and stationery. It will even permit a margin for "tom-foolness," as one father picturesquely styles amusements.

The cost to the State is, on the average, \$760 for each boy. Of this amount, \$180 is for the elementary school, \$180 for the high school, and \$100 a year for the four years at the university. The State pays \$760 and the parent pays \$2,240, and the net result is one Missouri boy, educated in Missouri schools for life.

Yes, and it pays. So it pays to plant a stalwart church, whose conserving and stalwart ideals are imprinted on State and church beyond denominational confines. The cost is mentioned not by way of complaint, but rather that he who reads may ponder the fact that we are debtors so great, and that having freely received, the time was long since overdue when we should have freely given.

CHAPTER IV.

WOMAN'S PRESBYTERIAL SOCIETY.

In April, 1907, the Woman's Presbterial Society held its last meeting before the reorganization of the Presbyteries in Mount Vernon. At that time a historical sketch of the thirty-one years of the society's existence was read by Mrs. W. S. Knight and published in a local paper. I shall let the women speak for themselves by inserting that paper here:

THIRTY-ONE YEARS

Of History of the Woman's Ozark Presbyterial Missionary Society.

From the records we learn that this society was organized at Greenfield in 1876, and was the outgrowth of the earnest efforts of Mr. Dunlap, then pastor of the Springfield Church, and his wife, who was the first President, serving until 1881.

There were many who were quite uncertain as to the exact position that should be taken with reference to such an innovation, and Mrs. Dunlap tells us that many of the ministers sat near the door watching the proceedings carefully, one minister taking the precaution to advise his wife to have nothing to do with it. But dear Dr. Allen was an inspiration and help. He made an address full of stirring, helpful words, and said he should, upon his return home, tell the women of St. Louis that a live, wide-awake Presbyterial missionary society has been organized in the southwestern part of the State, and urge them to organize a mission board for this territory. So this small beginning was already having an influence in widening the work. So little do we realize the influence of our actions.

Little more than an organization was effected at this first meeting. The Springfield society had been organized for some time and was connected with the Philadelphia Board. Only one or two other missionary societies had been formed in the Presbytery, but the next spring the Southwest Board was organized.

The next society was organized at Carthage in April, 1877, at the urgent request of Mrs. J. W. Allen, of St. Louis.

The record are not very complete for the first few years, but no meeting was held in 1887 as far as is known. This may have been the year that it was appointed at Maple Grove and bad weather prevented the ladies from attending. Mention was made of a meeting at Preston in 1878, then of one at Bellview in 1879. Several reports are mentioned, though no list of auxilaries is given, but we infer that the number was growing. In 1880 no meeting was mentioned. In 1881 the meet-

ing was appointed at Grand Prairie, but the thunder storm compelled the ladies to meet in Springfield at Mrs. Emery's house. Mrs. Boyden was President and Mrs. Wilson was Secretary. At this time the minutes began to increase and the work seemed to expand somewhat with the account of the next meeting in 1882 at Neosho. At this meeting the Greenfield Society became auxiliary. A letter from Miss Cundall, who seemed to be acting as secretary at the board rooms, spoke of Miss Griffin as a young missionary who was going out to the Laos and the Springfield Society would help to pay her salary. We think now of Miss Griffin as one of our older missionaries. The commendation of Presbytery on the work was spoken of at this meeting. Mrs. Salmon was elected President. At the eighth annual meeting at Carthage a regular roll of auxiliaries was first called—Greenfield W. M. S., Maple Grove, Ozark Prairie, Society of the Waldensian Church, near Pierce City; Springfield W. M. S. and Y. L. S., and Lydia Band, Carthage, Walnut Grove, Webb City, Shiloh, Salem and Preston, and the newly formed society at Joplin, fourteen W. M. S. and one band. Interest in the school in Indian Territory, where Mr. Charles Miller was working, resulted in taking a scholarship there. Mrs. Miller was elected President, but before the next meeting he had removed to Indian Territory. According to the board report, the next spring after this meeting this Presbyterial society raised this year, 1883, \$339.40. It was the seventh year of the board's existence, but the first year that minutes were printed of the annual meeting.

In 1884 we assembled at Eureka Springs and found ourselves with only two officers present, Mrs. Miller having left us and Mrs. Emery, our Vice-President, being sick. However, we had quite a good number of delegates present, and we fell back on our standby, Mother McFarland, and found that it was a meeting long to be remembered for its spiritual tone. We had with us two missionaries—Miss Fannie Cundall, home from Syria, and Dr. Johnson, of India. None who heard her will soon forget Miss Cundall. She went from this meeting throughout the Presbytery, visiting societies and inspiring all with a greater interest in the work. It was the first time a missionary had visited in the Presbytery and the first time that many had an opportunity of knowing well any returned missionary. The effect of her tour was most helpful then and lasting in its results.

One thing of especial interest at this meeting was the addition of two bands to the roll—Daisy Chain Band of Greenfield and Deo Data of Carthage. It was at the meeting in 1885 at Neosho that the first record appears on the minutes of the adoption of the constitution, although there seems to have been such a document. Seventeen societies were reported at this time and steady growth shown. Mrs. McMillan, of Carthage, was elected President and Mrs. Robeson Vice-President. Both these workers have left our side and are enjoying their heavenly home.

The next year was our first milestone, our tenth anniversary, held in Greenfield, where the society organized. Mrs. McFarland will not soon forget that this meeting, for which so much thought had been expended, was without an officer present.

But her relief was great when she saw Mrs. Fry, of Joplin, come in, and, though a stranger, she knew from her face there was a woman to be relied upon. And this proved to be no disappointment, for the meeting was one of unusual power and interest. The roll had enlarged to twenty-three societies. Mrs. Emery wrote and sent a glance at the ten years' work, in which she spoke of all the interesting circumstances of its organization. Over and again the evidence of the Spirit's presence in this anniversary meeting is spoken of. The beginning was discouraging, but blessings were in store. The gifts of the society in its tenth year were \$483.28, not large,

but so much of our territory was then mission ground that it stood for much more than a larger sum now.

The meeting of 1887 at Carthage was interesting for its large attendance and touches of personal effort in the cause. Mrs. Lafferty, of Bolivar, asked to become a member, as there was no society in her church, in spite of all her efforts. This was the beginning of interest in Bolivar, for the next year a good society had been formed and the Presbyterial Society met there. The attendance on the meeting of the board had become by this time much larger and the delegates' reports helped to interest others at the meetings and had its effect on the work in general. Mrs. Fry presided at this meeting and before another year she, too, had been called away. How we missed her! When we assembled at Bolivar we were once more without a leader. Mrs. Kenton as Vice-President spoke tender words of our loss. Also Mrs. Emery was affectionately remembered, as she, too, was called away that year. The Wide-Awakes of Ash Grove and the Hamilton Band of Springfield were added to the ten bands in 1888. Bands flourished then. Mrs. Kenton was elected President.

Our next meeting was held at Lamar in the Southern Church, as Presbytery was meeting at Irwin. You will no doubt remember this year was the year that the board met in Carthage, and that at that time the medical scholarship fund was started which has been such a blessing to our mission work in foreign lands. The Deo Data Band had the honor of giving the first dollar to it at the Presbiteral meeting in Lamar. It was reported that up to this time our Presbiteral had raised \$100 of the necessary \$1,000. We had had visits at various meetings from Miss Nutting of Utah, Miss Young of India, Miss Warner of Japan, and in 1890 Miss Geisinger, who returned from India after her first term of service, was with us. And from the meeting she made a tour of the Presbiteral. We remember her, too, as Mrs. Morrison later on, and on a New Year's Day not long ago she fell asleep in Jesus after years of useful missionary life.

The meeting of 1891 at Eureka Springs was the one where a gold ring was found in the collection, to which was attached the story of the Iron Cross. We all remember the circumstances. And how with the voluntary offerings of the auxiliaries, which brought a goodly sum for missions, we purchased it and with it wedded to us our dear Mrs. McFarland, who considered herself from that day engaged to the Presbiteral Missionary Society, to labor with and for it. And she was true to her vows until called.

The meeting in Neosho, in 1892, was marked by the receipt of a gift of \$500 from Mrs. Jennie Orr, of Mount Vernon, and by the reaching, besides this, the \$1,000 mark. Having thus \$1,500 to give to home and foreign missions, the committee on reports recommended that in order not to fall below the amount the following year we make every effort to reach the same mark the following year. Half of Mrs. Orr's gift was appropriated to building a home for Mrs. Baird, in Fusan, Korea. It was this year that the Southwest Board became a foreign board, giving over the home mission work to the Women's Executive Committee, now the Woman's Board of Home Missions. While no change was made in our methods of work, the change brought the two branches of the work more distinctly before us and tended to increase the gift to each.

In 1893 the meeting was again at Greenfield, and Mrs. F. S. Orr was elected President. The gifts were increased over \$100 from the year before, but did not yet reach the \$1,500 mark without the bequest referred to.

In 1894 the meeting was at Jasper. Mrs. Orr served until the meeting in 1896 at Carthage, the twentieth anniversary, at which time there were greetings from Mrs. Dunlap, the first President; Mrs. Miller of Indian Territory, Mrs. Knight and Mrs. Likins. Miss Cowan of Carthage spoke of the first ten years. Mrs. Moore left a legacy of \$200, which was equally

divided between Korea and the Asheville farm school. Mr. Ward of Persia and Mrs. Devore of Alaska, both so exceedingly interesting, were at this meeting. In that year three of the workers had been called home. Mrs. Shields was elected President. West Plains was organized that year along all lines of work, and in 1897 the meeting was held there. The meeting was saddened by the number of deaths which had occurred during the year. Five workers had been called away.

In 1898 death claimed four members—Mrs. Day and Mrs. Randall, of Monett; Mrs. Ford and Mrs. McMillan, of Carthage. Miss Codgall, of Japan, attended this meeting at Joplin.

In 1899 it was reported that the increase in gifts to freedmen was, since 1894, from \$1 to \$75; \$25 was also given to Miss McArthur's outfit.

Let us take a look back over the years before we return to the future and sum up some of the things that have gone into history.

Here are some of the statistics of our history: Fourteen presidents have presided in the thirty-one years and twenty-one vice-presidents. Until 1892 one secretary did all the work where now there are several. Up to that time seven secretaries served. Since then there have been five recording secretaries and six foreign secretaries. Since 1901 there have been four secretaries of literature and four young people's secretaries. The account of these is not complete before that.

Previous to 1894 there had been five treasurers. Since then until 1901 there were four home treasurers and three foreign treasurers. Since that time there has been no change in treasurers. To this fact is due, no doubt, our gain in financial strength and systematic working. It would be interesting to know the entire amount of gifts in the thirty-one years, but the first years have no records preserved and the board did not publish an annual report until its seventh year. So this and other valuable information is lost to us. We were permitted to rejoice that our annual gift reached the fifteen-hundred-dollar mark and beyond more than once.

The entire roll of deaths, so far as known, is forty-four. Few societies, perhaps none, but have sent records of deaths among the members, and almost no years have been without the memorial service.

There is one thing which has developed in the later years of our work—the mission study classes. There have been many changes and advancement made in methods and ideas of mission work in these years. But the united study of missions is no doubt destined to still further revolutionize our knowledge of missions and methods. Whatever is best in work for the Master, and will help us do the work, effectual work for Him is what we strive for. The best for Christ and his work.

In 1901 was celebrated the silver anniversary, the silver offering being \$103 that year, but increased during the year. Greenfield, the birthplace of Ozark Presbyterian Society, was the place of meeting. This meeting was one which will always be associated with Mrs. McFarland, as it was such a joy to her. The meetings of following years were at Carthage, Springfield, Ash Grove and Joplin. A steady gain in gifts had for the most part characterized the reports. At the Ash Grove meeting for the first time Mother McFarland was not with us, for she has been called home. We realize our great loss, but how true of her in this work that "she rests from her labors and her works do follow her."

The presence of Mrs. McFarland and Miss Amanda Cowan, of Springfield, had always been very helpful in our meetings, as one or both of them seemed a necessity. The former has been called to her reward; the latter was at the meeting in Joplin last year and gave reminiscences of the early days of the society. An interesting event of the Springfield meeting was the assuming the entire salary of Miss Barrett of Korea.

These items form a record of great work accomplished in His name.

and many of these names are impressed in special ways upon our work in names of societies, in special gifts, in increasing labors and prayers.

As we recount the years we cannot but feel that our Father has led us in wonderful ways, and we do thank Him for having allowed us to have a part in this great work. They have been years of honest effort and often of sacrifice. We have believed, seen great advance in interest in the cause and great things accomplished, when we think of the condition of this part of the country twenty-five years ago, there being only one self-supporting church in the Presbytery. Truly what hath God wrought? But I believe we are not satisfied that we have done all.

And now we pause and look back over the path by which we have traveled together for so many years. Early associations are always the strongest, and we who together have helped to lay the foundations of this organization and have seen its growth from the small beginning and have helped in its development, cannot but be closely bound together in soul. So we look back over the way and realize that in the future our paths must diverge, a feeling of sadness comes over us. We shall not be separated in heart or in interests, even though in different Presbyterial bodies, for we shall still be bound together in "Woman's work for Woman."

CHAPTER V.

EDUCATIONAL INTERESTS.

A Missouri statesman (?) declared: "Missouri is a good place in which to be born, a good place to live, and if a man must die it is as good a place as any in which to die." The first and last of these statements are applicable to Presbyterian educational institutions. The Presbyterians of Southwest Missouri have received and cherished the tradition that ours is "a college building rather than a cathedral building church."

"Seven cities claimed to be the birthplace of Homer dead
Through which the living Homer begged his bread."

At least as many would-be cities have been the birthplace of Presbyterian educational institutions, but as they failed to supply "bread" in sufficient quantities an untimely demise was the inevitable consequence. The pioneer ministers were teachers as well as pastors and evangelists, and a church of any pretensions had a school as an annex. With the progress of the public school began the decline of the secular teaching of the church save here and there, where more pretentious efforts were made.

Before the Civil War the North Prairie Institute at Cross Timbers, in Hickory County, gained an enviable local patronage and reputation. At least two of its students entered the Presbyterian ministry. But the desolations of war "left not one stone upon another." Our "fathers and brethren" of the Presbyteries of Southwest Missouri and Osage seriously considered the project of founding an educational institution to commemorate the reunion of '69 and '70, but presumably by reason of the urgent calls for evangelization and the lack of material resources the project was abandoned.

In 1869 the Mount Zion Church of Cave Spring completed its second house of worship, which was erected for school as well as religious purposes. The school conducted there attracted young people as far west as Mount Vernon. The Presbyterians of Springfield bent their energies to the establishment and maintenance of Drury College (founded in 1873), and so hearty was their co-operation that the impression gained credence far and



CARTHAGE COLLEGIATE INSTITUTE

wide that Drury was under joint control of the Congregationalists and Presbyterians. Under this impression in 1882, I came very near leaving my country home in Johnson County to enter Drury, but the founding of a school at Sedalia just at that time led me to matriculate nearer home: and although later years found Drury completely in the Congregational column, within the last decade generous Presbyterians of the East have responded to the appeals for endowment on the representation that the school educates more Presbyterians than Congregationalists.

After Calvary Church abandoned its first house of worship it was converted into a private seminary for young ladies. This school was conducted by a Presbyterian lady of refinement and culture, and was strongly religious in its influences.

Allusion has already been made to the two-story structure of the church at Mount Vernon. Here a flourishing academy in the late eighties and the early nineties gave many Lawrence County young people a taste for learning that sent them to other schools to complete their education. But the most pretentious and the most persistent of our educational enterprises is the school founded at Carthage under the benign aegis of that friend of the young—Rev. W. S. Knight, D. D.

The origin and purposes of this school are set forth in an address delivered by Dr. Knight at the laying of the cornerstone June 4th, 1887. I quote:

“Carthage Collegiate Institute has sprung into existence in obedience to a necessity long felt in our city and region. We have had facilities second to no other section for the training of our youth by means of our excellent public schools. But beyond that we have had to send our children away to other higher schools of learning for the lack of one of our own. I was told a year or so ago by one who took the trouble to count that at least fifty young ladies and men were annually sent out of Jasper County to pursue their course of education elsewhere, which simply means that from \$20,000 to \$25,000 were expended in other communities which might have been retained at home. Such facts as these, and the intelligence and enterprise of our city and region, and the growing demand of our favored Southwest have been pushing to the surface the germ that must develop into the institute of the future. * * * The Congregational Church is represented in Drury College, Springfield; Baptist, at Pierce City and Bolivar, Cumberland Presbyterian at Greenfield, M. E. Church at Marionville and Nevada, Christian at Ash Grove, Methodist South at Neosho.* In connection with the Presbyterian Church there has been no literary institution in a territory embracing at least one-fourth of the State of Missouri. This has led to the conception of founding an institution at Carthage which might interfere with no other and yet draw patronage from a wide scope of country. The steps that have been taken date back for the last three or four years in obedience to a necessary law that a living thing that deserves to live must be a thing of growth. * * * In 1883 Rev. Dr. J. G. Reaser, our President-elect, was invited to come down from St.

*The college cemetery is not monopolized by tombstones over the remains of Presbyterian institutions.—Ed.

Louis and the first public meeting was held on December 17th. * * * It was evident that in the view of many the time had come when such a project ought to be inaugurated. * * * Not until the autumn of 1884 was there any organized effort undertaken. Rev. Dr. H. D. Ganse, of Chicago, Secretary of the Presbyterian Board of Aid for Colleges, came out on request in December, 1884, and it was then decided as the first step to adopt articles of incorporation. * * * On the 18th of May, 1885, the present site was chosen. * * * Just a year ago it was decided to open the school in the fall in the building that was to be erected for its own use by the Presbyterian Church, and teachers were secured. November 1st, 1886, action was taken by the Board of Trustees to proceed at once in the circulation of a subscription for the purchase of grounds and the erection of a building. * * * The effort was eminently successful. * * * The grounds were purchased, costing \$3,100. Plans were at once sought to combine both convenience and architectural beauty, and April 7, 1887, the present plan was adopted, to cost in round numbers \$14,000. * * * We have called to the Presidency a man widely known, of large experience, and a thoroughly cultured Christian gentleman, Rev. Dr. J. G. Reaser, of Westminster College, Fulton, Mo. * * * I may say that the board realizes the inevitable struggle that must enter into the opening years. * * * What has been achieved is before you—how wisely you can judge as you stand here on this eminence in the loveliest part of our city, and with the magnificent prospect that will be spread out to the vision of all who through coming years will, as we confidentially believe, throng this building, whose fair proportions will soon be a prominent feature and ornament of the magnificent scenery that spreads around it. And we believe that the beautiful and healthful surroundings will be but typical of the pure and healthful influences that will go out from this spot in refining and molding the character of those who are to adorn society and be the intelligent and successful actors in the material and moral interests of the great future before us."

When prophecy has become history the query arises, Did the trustees realize the struggles that were before them? Through the Presidencies of Rev. J. G. Reaser, D. D., Rev. Dwight C. Hanna and Mr. Salem G. Patterson the school had a chequered career, realizing some of the early ideals as to the formation of character and certainly the full complement of the expectations as to struggles. On Memory Day, a score of years after its founding, Miss Gussie Knight said: "Of the forty-seven graduates who have gone out, but few are to be found yet lingering in Carthage. California claims several, China one, Seattle one, Mississippi one, and others scattered throughout Southwest Missouri."

For a few years the school was run as a private institution and then at the dawn of this century Rev. W. S. Knight, D. D., was called from a St. Louis church to the Presidency and gave to the arduous duties of that office the six closing years of his life. After his death in November, 1905, Mrs. Knight carried on the school for the rest of the school year, whereupon the mantle of the father fell upon the son, D. M. Knight, in whose hands we leave the institution. After the death of Dr. Knight, Dr. Shep-

herd, of Webb City, "kindly and acceptably took charge of the classes in Bible study," and both teachers and scholars, as well as the members of his own family, seemed to be imbued with the idea that an added incentive was given to make this school a success and in some measure a worthy memorial of that life of "sweetness and light" whose brain conceived and whose unrequited toils rescued the institution.

The historian treads on dangerous ground when he begins to prophesy. Nevertheless I venture a suggestion. Over the threshold of Carthage Collegiate Institute must be written *amplius*, or else it can remain worthy of its traditions and birth throes only by a changed career. The very excellence of the Carthage public schools is a barrier to the welfare of any save an institution that does work appreciably beyond. For this larger work larger resources are imperative. I have suggested an alternative. As our churches are now taking hold of various plans for the Christian care and nurture of students at the State universities, it may be more than an iridescent dream that the time will come when county seats will have dormitory homes under church auspices for the Christian nurture of the stalwart sons of the soil that come to the high school from the country to *get* glimpse of the world of letters.

(Since this chapter was written the school has again closed its doors.)

CHAPTER VI.

SOME PRESBYTERIAL STATISTICS.

Statistics are ordinarily accounted dry and uninteresting. That depends largely upon the way they are read and the purpose they are intended to subserve. There is no more reason for reading this chapter consecutively than there is for a consecutive reading of a dictionary. But the dictionary when consulted on appropriate occasions is invaluable. There are times when friends or loved ones of a given minister will cherish the information here given as to his labors and positions of trust in the Presb-
tery. And distant scenes may reverberate with eloquent appeals for Home Missions and other benevolences based on the text "Freely ye have received, freely give." The historians of local churches will find materials for their sketches already gathered from sources not now easily accessible; and the statistician who loves statistics just because he is built that way will peruse these pages with avidity—and doubtless consider this the most interest-
ing chapter in the book! It is largely on his account that this chapter is inserted. And if it is any satisfaction to him he may ponder the facts that for his delectation the writer has expended an immense amount of toil and the printer has doubled up on the price per page! The average reader may turn over these leaves hastily until he comes again to reading matter.

PRESBYTERIAL REGISTER

PRESBYTERY OF OSAGE—NEW SCHOOL

Place of Meeting	Date	Moderator	Stated Clerk	Temporary Clerk
Mt. Zion Oh. (Gave Spring)	April 26, 1866	Rev. A. G. Taylor	Rev. J. M. Brown	Rev. W. S. Messmer
Prairie Grove (Springfield Oh.) now Bellvue	Sent. 14, 1866	Rev. J. M. Brown	Rev. J. M. Brown	Rev. W. S. Messmer
*Salem	April 4-6, 1867	(No quorum)	Rev. J. M. Brown	Rev. A. G. Taylor
*Butler	May 8, 1867	Not named	Rev. J. M. Brown	Rev. J. M. Brown
Cave Springs (Mt. Zion Ch.)	Oct. 10, 1867	Rev. A. G. Taylor	Rev. J. M. Brown	Rev. J. M. Brown
*Oscella, Apr 23, 1868	Apr. 23, 1868	Rev. J. M. Brown	Rev. J. M. Brown	Rev. E. M. Halbert
*Butler	Sept. 27, 1868	Rev. S. G. Clark	Rev. J. M. Brown	Rev. E. M. Halbert
*Sunny Side	Apr. 1, 1869	Rev. E. M. Halbert	Rev. J. M. Brown	Rev. J. M. Brown
Cave Springs Mt. Zion Ch.	Aug. 19, 1869	Rev. A. G. Taylor	Rev. J. M. Brown	Rev. E. M. Halbert
Germanstown	Apr. 14, 1870	Rev. J. M. Brown	Rev. J. M. Brown	Elder A. D. Taylor

PRESBYTERY OF SOUTHWEST MISSOURI—OLD SCHOOL

Place of Meeting	Time	Moderator	Stated Clerk	Temporary Clerk
Springfield (Calvary Ch.)	June 22, 1865	Rev. John McFarland	Rev. John Giffen	Elder Geo. C. See (Elected June 24)
Greenfield (Ebenezer Ch.)	Sept. 28, 1865	Rev. John McFarland	Rev. John Giffen	Elder Geo. C. See
*Deepwater	Nov. 28, 1866	Rev. John McFarland	Rev. J. A. Paige	Elder Geo. C. See (Elected 11-24-66)
Mt. Vernon	Apr. 18, 1867	W. R. Fulton	Rev. J. A. Paige	Charles Sheppard
Springfield Calvary Ch.	Sent. 12, 1867	Rev. J. A. Paige	Rev. J. A. Paige	Elder W. L. Strogers
Greenfield (Ebenezer Ch.)	Apr. 2, 1868	Rev. John McFarland	Rev. J. A. Paige	Elder Geo. C. See
Carthage	Sept. 8, 1868	Rev. J. W. Pinkerton	Rev. J. A. Paige	Elder A. C. Shell
Neosho	March 25, 1869	Rev. B. F. Powelson	Rev. J. A. Paige	Elder W. L. Strogers
Cave Springs (Spec. Sess.)	Aug. 19, 1869	Rev. B. F. Powelson	Rev. J. A. Paige	Elder W. L. Strogers
Reg. Sess. changed to this date and place	Aug. 20, 1869	Rev. W. R. Fulton	Rev. J. A. Paige	Rev. J. W. Pinkerton
*Deepwater	Apr. 14, 1870	Rev. J. A. Paige	Rev. J. A. Paige	Elder W. R. Gorton
	No quorum until 15th.			

*Out of our bounds.

PRESBYTERY OF OZARK (Only Regular Meetings Given)

Place of Meeting	Date	Moderator	Stated Clerk	Temp. Clerk
Greenfield	Sept. 29, 1870	Rev. John McFarland	James A. Paige	Rev. E. M. Halbert
Springfield	Mar. 30, 1871	Rev. Enos M. Halbert	James A. Paige	Elder A. C. Schell
Licking	Oct. 5, 1871	Rev. Leonidas J. Mathews	Rev. J. A. Paige	Rev. J. M. Brown
Neosho	Apr. 11, 1872	Rev. Wm. R. Fulton	Rev. W. R. Fulton	Rev. W. L. Miller
Ozark Prairie	Sept. 18, 1872	Rev. S. N. D. Martin	Rev. W. R. Fulton	Elder A. G. Porter
Carthage	Apr. 10, 1873	Rev. W. L. Miller	Rev. W. R. Fulton	Rev. C. H. Dunlap
Conway	Oct. 11, 1873	Rev. H. A. Tucker	Rev. W. R. Fulton	Rev. B. F. Powelson
Springfield	Apr. 24, 1874	Rev. B. F. Powelson	Rev. W. R. Fulton	Elder D. L. Lander
Salem	Sept. 24, 1874	Rev. W. R. Fulton	Rev. W. R. Fulton	Elder T. H. Allin
Buffalo	Apr. 9, 1875	Rev. W. B. Fulton, and on his resignation, Rev. C. H. Dunlap	Rev. W. R. Fulton	Rev. E. M. Halbert
Dave Spring	Oct. 7, 1875	Rev. Squire Glacecock	Rev. W. R. Fulton	Elder W. R. Gorton and Rev. W. S. Knight
Joplin	May 8, 1876	Rev. Enos M. Halbert	Rev. W. R. Fulton	Elder T. H. Allin
Greenfield	Sept. 28, 1876	Rev. Wm. S. Knight	Rev. W. R. Fulton	Elder D. L. Lander
Grasby	Mar. 29, 1877	Rev. D. L. Lander	Rev. W. R. Fulton	Rev. J. B. Vawter
Bellview	Sept. 19, 1877	Rev. D. K. Campbell	Rev. W. R. Fulton	Rev. W. S. Knight and Elder Wm. Cochran
Ozark Prairie	Mar. 14, 1878	Rev. T. H. Allin	Rev. W. R. Fulton	Rev. D. L. Lander
Preston	Sept. 5, 1878	Rev. Wm. R. Fulton	Rev. W. R. Fulton	Elder W. R. Gorton
Webb City	Apr. 1, 1879	Rev. W. L. Miller	Rev. D. L. Lander	Elder Sylvanus Cadwallader
Springfield	Oct. 7, 1879	Rev. W. S. Knight	Rev. D. L. Lander and W. S. Knight	Elder J. G. Irwin and Chas. Shappard
John	Apr. 13, 1880	Rev. W. R. Fulton	W. S. Knight	Elder J. G. Irwin
Grace Church	Oct. 5, 1880	Rev. W. A. Gravens	W. S. Knight	Elder W. R. Gorton
Greenfield	Mar. 11, 1881	Rev. J. J. Marks	Rev. B. F. Powelson	Sylvanus Cadwallader
Grand Prairie (Willard)	Sept. 28, 1881	Rev. J. P. Solomon	W. S. Knight	Henry C. Meade
Springfield	Apr. 11, 1882	Rev. J. P. Solomon	W. S. Knight	C. F. McElroy
Neosho	Sept. 26, 1882	Rev. D. P. Putnam, D. D. W. S. Knight	W. R. Gorton and Rev. G. C. Hembree	

PRESBYTERY OF OZARK (Only Regular Meetings Given)

Place of Meeting	Date	Moderator	Stated Clerk	Temp. Clerk
Ash Grove	Apr. 10, 1888	Rev. G. F. Davis	W. S. Knight	W. W. Johnston and John Massay
Darthage	Sept. 18, 1888	Rev. G. H. Williamson	W. S. Knight	F. R. Farrand
Greenfield	Apr. 1, 1884	Rev. J. J. Marks, D. D.	W. S. Knight	J. D. Peers
Eureka Springs, Ark.	Sept. 30, 1884	Rev. W. B. McElwee	W. S. Knight	W. R. Gordon and C. W. Likens
Lockwood	Apr. 28, 1885	Rev. E. A. Hamilton	W. S. Knight	J. G. Irwin
Neosho	Sept. 15, 1885	Rev. G. T. Thompson	W. S. Knight	Rev. E. P. Keach
Golden City	Apr. 16, 1886	Rev. G. F. Davis	W. S. Knight	Rev. E. P. Keach
Ozark Prairie	Sept. 14, 1886	Rev. T. R. Easterday	W. S. Knight	Elder W. R. Gorton and S. Chadwellader
Springfield (Second Ch.)	April 5, 1887	Rev. H. B. Fry, D. D.	W. S. Knight	C. W. Likens
Darthage	Sept. 3, 1887	Rev. G. H. Williamson	W. S. Knight	Rev. W. G. Bunker
West Plains	April 10, 1888	Rev. J. G. Reeser, D. D.	W. S. Knight	Elder C. W. Likens and A. Kennedy
Bolivar	Sept. 25, 1888	Rev. T. H. Cleland, D. D.	W. S. Knight	Rev. G. W. Bunker and C. D. Lyman
Ash Grove	April 9, 1889	Rev. W. G. Bunker	W. S. Knight	Elder C. F. McElroy and C. W. Likens
Irwin	Sept. 10, 1889	Rev. R. W. Ely	W. S. Knight	G. W. Anthony
Webb City	April 15, 1890	Rev. J. F. Martin	W. S. Knight	Rev. W. G. Bunker and A. Kennedy
Greenfield	Sept. 9, 1890	Rev. J. E. Leyda	W. S. Knight and R. W. Ely	W. W. Calhoun
Springfield (Calvary)	April 4, 1891	Rev. E. A. Hamilton	R. W. Ely	Rev. H. M. Campbell
Eureka Springs, Ark.	Sept. 15, 1891	Rev. J. R. Gass	R. W. Ely	Elder W. B. Skinner and J. Kenton
Mount Vernon	April 12, 1892	Rev. D. C. Hanna	R. W. Ely	R. L. Galbreath and Ambrose Haydon
Neosho	Sept. 18, 1892	Rev. J. A. Gerhard	R. W. Ely	Rev. E. E. Stringfield
Ash. Grove	April 18, 1893	Rev. G. H. Duty	R. W. Ely	Elder G. W. Lawyer
Greenfield	Sept. 12, 1893	Rev. E. E. Stringfield	R. W. Ely	Rev. N. D. Bristol
Bolivar	April 14, 1894	Rev. T. H. Cleland, D. D.	R. W. Ely	W. F. V. Lippe

PRESBYTERY OF OZARK (Only Regular Meetings Given)

Place of Meeting	Date	Moderator	Stated Clerk	Temp. Clerk
Jasper City	Sept. 18, 1894	Rev. G. H. Hemingway	R. W. Ely	W. J. Stephens
Webb City	April 16, 1895	Rev. D. C. Hanna	R. W. Ely	J. D. Peers and W. B. Skinner
Monett	Sept. 17, 1895	Rev. D. N. Allen	R. W. Ely	Angus McLeod
Carthage, First	April 21, 1896	Rev. J. N. McCunn	R. W. Ely	R. H. James and J. H. Taylor
Eureka Springs, Ark.	Sept. 15, 1896	Rev. R. W. Ely	R. W. Ely	W. R. Gorton and C. F. McElroy
West Plains	April 21, 1897	Rev. G. H. Williamson	R. W. Ely	W. B. Skinner
Springfield, Second	Sept. 27, 1897	Rev. J. B. Welty	R. W. Ely	W. R. Gorton and J. E. Wood
Joplin, First	April 5, 1898	Rev. C. Memmott	R. W. Ely	C. J. Free and T. R. Stockton
Monett	Sept. 20, 1898	Rev. H. O. Scott	R. W. Ely	J. S. Kochitzky and J. D. Abbey
Ash Grove	April 4, 1899	Rev. A. M. Mann	R. W. Ely	Wm. Dull and John Orr
Mount Vernon	Sept. 18, 1899	Rev. W. G. Templeton	R. W. Ely	
Neosho	April 3, 1900	Rev. J. T. Curtis	R. W. Ely	H. W. Day and G. H. Elmore
Conway	Sept. 19, 1900	Rev. W. G. Moore	R. W. Ely	F. H. Holland and G. M. Shumaker
Greenfield	April 9, 1901	Rev. C. B. Boving	R. W. Ely	Rev. A. T. Aller F. A. Hall and W. B. Skinner
Webb City	Sept. 17, 1901	Rev. A. T. Aller	R. W. Ely	W. C. Troutman and E. M. Kimber
Carthage First	April 15, 1902	Rev. J. H. Bright	R. W. Ely	W. A. Wheatley and A. N. Wylie
Bolivar	Sept. 16, 1902	Rev. W. F. Bishop	D. D. R. W. Ely	Rev. Harry Hepburn and Rev. G. W. McKinney
Springfield Calvary	April 14, 1903	Rev. Henry Little	R. W. Ely	P. D. Springfield and C. E. Hattfield
West Plains	Sept. 22, 1903	Rev. E. L. Remek	R. W. Ely	C. E. Hattfield
Ash Grove	April 19, 1904	Rev. D. B. Whistler	A. T. Aller	Rev. E. E. Mathes and (Elected Oct. 1903) C. E. Hattfield

PRESBYTERY OF OZARK (Only Regular Meetings Given)

Place of Meeting	Date	Moderator	Stated Clerk	Temp. Clerk
Carl Junction	Sept. 13, 1904	Rev. W. F. Grundy	A. T. Aller and E. E. Stringfield	Rev. Q. B. Boving and W. R. Gorton
Springfield	April 18, 1905	Rev. W. S. Knight, D. D.	E. E. Stringfield	Rev. S. V. Sydenstricker and J. M. Rice
Ravenden Springs, Ark.	Sept. 12, 1905	Rev. W. L. Hackett	E. E. Stringfield	Rev. C. J. Free
Webb City	April 17, 1906	Rev. B. M. Shive, D. D.	E. E. Stringfield	Rev. J. H. Glanville and J. H. Irvin
Monett	Sept. 11, 1906	Rev. Huston Taylor	E. E. Stringfield	Rev. R. L. Kinnard and H. Westbay
Neosho	April 16, 1907	Rev. G. H. Williamson	E. E. Stringfield	Rev. R. L. Kinnard and J. C. Sanders

STATED CLERKS

Rev. John Giffen	June 24, 1865	November 28, 1866	Pres. of Southwest Missouri
Rev. James A. Paige	November 24, 1866	October 6, 1871	...Last S.W. Mo., first of Ozark
Rev. W. B. Fulton	October 6, 1871	September 6, 1878	...
Rev. D. L. Lander	September 7, 1878	October 8, 1879	...
Rev. W. S. Knight	October 8, 1879	September 9, 1880	...
Rev. Robert W. Eby	September 9, 1880	October 22, 1888	...
Rev. A. T. Aller	October 22, 1898	September 15, 1904	...
Rev. E. E. Stringfield	September 15, 1904	...Last of the Old Ozark and First of the New	...

CANDIDATES AND LICENTIATES

PRESBYTERY OF OSAGE

Name	Date	Church	Licensed	Ordained	Dismissed
*Enos M. Halbert.....	April 27, 1866.....	North Prairie	Sept. 28, 1866.....	May, 1867.....	
Leonidas J. Matthews.....			Oct. 13, 1867.....	April 4, 1869.....	

PRESBYTERY OF SOUTHWEST MISSOURI.

John Giffen	June 22, 1865.....	(Received as licentiate at organization)	June 24, 1865.....		
S. M. Irwin.....	Nov. 24, 1866.....	(Received as licentiate from Pres. of Chillicothe)	Nov. 24, 1866.....		
B. F. Powelson.....	Sept. 4, 1868.....	(rec. as lic. from Pres. of Wash.)	Sept. 5, 1868.....		
Austin Elliott	April 15, 1870.....	(rec. as lic. from Pres. of Chicago)	April 16, 1870.....		

PRESBYTERY OF OZARK

Benjamin Garnet (Colored)	Oct. 1, 1870.....			March 9, 1876	
Wm. E. Renshaw.....	Oct. 6, 1871.....	Mt. Zion.....	June 13, 1884.....	June 13, 1884.....	
John W. Richardson.....	Oct. 6, 1871.....	White Rock		Dropped	
Wm. A. McMinn.....	April 10, 1873.....	Ehenerer	April 29, 1875.....	April 5, 1886	
D. L. Lander.....	Oct. 11, 1873.....	Neosho	Mar. 10, 1876		
Squire Glascock	Oct. 11, 1873.....	Neosho	April 29, 1875.....	Oct. 13, 1873	
Charles H. Miller.....	April 10, 1875.....	Salem	May 13, 1888	Oct. 17, 1888	
Jewett Allin	March 9, 1876.....	Carthage		Dropped	
Thomas H. Allin			Sept. 30, 1876	Mar. 30, 1877	
D. B. Dakell	Apr. 30, 1877.....	Ash Grove	Dropped	May, 1888	
W. J. Hayden.....				May 1, 1878	

*Had been a candidate and partially examined before the war.

PRESBYTERY OF OZARK

PRESBYTERY OF OZARK

W. H. Rhoades.....	Sept. 18 1901	Carthage minster.....	West	Dismissed
Claus Olandt	Apr. 7, 1902.....			
Henry Hepburn	June 5, 1902.....			
E. A. Ourday.....				
A. N. Wylie.....				
C. W. Sample.....	Sept. 12, 1906.....			
Geo. Scherer	Oct. 24, 1906.....	Calvary		
			Apr. 15, 1903.....	
		June 5, 1902.....	June 5, 1902.....	
			Nov. 12, 1903.....	
			Apr. 18, 1906.....	

PASTORATES

Pastor	Church Called Presented	Committee to Install	Installed	Dissolved
Rev. J. A. Paige.	Calvary Nov. 24, 1866	Rev. McFarland, Fulton	Feb. 14, 1867	Oct. 12, 1871 To be effective Feb. 1, 1872
Rev. W. L. Miller.	Salem Shiloh, Ozark Prairie, Oct. 11, 1879	Rev. E. M. Halbert and the Elders of the 4th Sabbath of Oct. churches concerned.	Shiloh and Salem	April 2, 1879
Rev. B. F. Powelson	Neosho Oct. 12, 1873.	Rev. C. H. Dunlap Nov. 2nd, 1873.	Reported to Pres. April 10, 1875	Neosho and Westmin- ster churches (i. e. Lo- cument Grove)
Rev. W. S. Knight	Carthage	Rev. G. L. Miller, and J. M. Over	May 5, 1878	June 22, 1883
H. W. Woods.	Joplin	W. L. Brown, with Elders Shep- pard, De Grotte and Lan- der to complete arrange- ments.	D. K. Campbell, E. M. Halbert	Rev. W. S. Knight Feb. 8, 1880
Rev. D. P. Putnam	Calvary	T. H. Allin	Revs. B. F. Powelson J. J. Marks, D. D., W. S. Knight, D. D.	Mar. 11, 1881 Oct. 11, 1887

PASTORATES

Rev. F. R. Farrand.....	Joplin	Rev. J. P. Solomon.....	May 8, 1888.....	April 3, 1884.....
T. R. Easterday.....	Neosho	W. L. Miller and J. J. Marks, D. D.	Rev. W. S. Knight.....	Unknown.....
W. G. Bunker.....	Ebenezer	H. B. Fry, D. D.	Rev. G. H. Williamson.....	Sept. 27, 1887.....
T. H. Gleland, D. D.....	Calvary	Rev. T. H. Gleland, D. D., W. S. Knight	D. P. Putnam, D. D., W. S. Knight	Sept. 11, 1890
Rev. J. F. Martin.....	Bolivar	Rev. J. G. Reaser, D. D., Feb. 26, 1888.....	Rev. J. G. Reaser, D. D., Feb. 26, 1888.....	June 1, 1894.....
R. W. Ely.....	Neosho	E. A. Hamilton, Thomas Marshall, D. D.	Rev. J. G. Reaser, D. D., Oct. 13, 1889.....	Oct. 22, 1903.....
Rev. G. H. Williamson.....	Mt. Vernon	Rev. T. H. Gleland, D. D., Oct. 13, 1889.....	Rev. J. G. Reaser, D. D., Oct. 13, 1889.....	Oct. 16, 1891.....
J. R. Gass.....	Ebenezer	T. H. Gleland, D. D., E. A. Hamilton	Rev. G. H. Williamson	Sent. 16, 1891
D. C. Hanna.....	Westminster, Carthage	Rev. T. H. Gleland, D. D., June 9, 1891.....	Rev. T. H. Gleland, D. D., June 9, 1891.....	Oct. 26, 1898.....
F. W. Lippe.....	Springfield, Second	Rev. J. R. Gass.....	G. H. Williamson	Jan. 28, 1896
Rev. G. H. Hemingway.....	Carthage	T. H. Gleland, D. D.	D. C. Hanna	May 29, 1894
J. E. Senter.....	Calvary	J. G. Reaser, D. D.	T. H. Gleland, D. D.	July 18, 1893.....
R. W. Ely.....		J. C. Hanna		Rev. J. A. Gerhard.....
				Feb. 2, 1897
				Rev. E. E. Stringfield.....
				Sept. 20, 1894.....
				Feb. 2, 1897
				D. C. Hanna, J. R. Gass, E. D. Walker, D. N. Allen
				Rev. G. H. Hemingway.....
				April 21, 1897
				J. G. Reaser, D. D.
				D. C. Hanna,

PRESBYTERIANISM IN THE OZARKS

PASTORATES

E. E. Stringfield	Springfield	Second	Revs. J. E. Sentsz	May 8, 1885
			J. R. Gass	
			E. D. Walker	
Rev. J. N. McChung	Monett		Rev. G. H. Hemingway	Reported April, 1896.....Sept. 17, 1896
			R. W. Ely	
			J. G. Reaser, D. D.	
G. H. Williamson	West Plains		Revs. J. E. Sentsz	Reported April, 1896.....Oct. 28, 1897
			J. R. Gass	
J. B. Welty	Joplin, First		Revs. J. G. Reaser	Sept. 17, 1902.....Sept. 17, 1902
			G. H. Hemingway	
Rev. J. A. Gehrette	Mt. Vernon		R. W. Ely	
	Ozark Prairie		Revs. E. E. Stringfield	Nov. 5, 1896.....Sept. 22, 1897
			J. G. Reaser, D. D.	
Rev. H. O. Scott, D. D.	Carthage, First		J. B. Welty	
			Revs. F. G. Knauer	June 5, 1905
Rev. W. C. Templeton	Monett		J. B. Welty	
			J. R. Gass	
Rev. W. G. Moore	Conway		Revs. G. Memmott	Sept. 20, 1898.....Jan. 16, 1902
			R. W. Ely	
Rev. Asa Leard	Calvary		G. H. Williamson	
			Revs. E. E. Stringfield	Dec. 13, 1897.....Dec. 4, 1899
			Chas. Memmott	
Rev. Sidney Stone	Bolivar		Revs. R. W. Ely	Sept. 29, 1897.....Nov. 20, 1900
			J. G. Reaser, D. D.	
Rev. A. M. Mann	Salem		H. O. Scott, D. D.	
			E. E. Stringfield	
Preston			Revs. E. E. Stringfield	Jan. 20, 1898.....Oct. 26, 1898
			R. W. Ely	
			Asa Leard, D. D.	
			Revs. H. O. Scott	Dec. 13, 1898.....March 11, 1901
			R. W. Ely	
			Stanley Jewell	
			Revs. H. O. Scott	Dec. 14, 1898.....March 11, 1901
			R. W. Ely	

PASTORATES

R. E. L. Jarvis	Mt. Vernon	Rev. R. W. Ely	Sept. 20, 1899	Sept. 19, 1900
		W. C. Templeton	J. B. Welty	
		J. E. Stringfield		
R. E. L. Jarvis	Omark Prairie	Rev. R. W. Ely	Sept. 22, 1899	Sept. 19, 1900
		W. C. Templeton	G. H. Williamson	
W. R. McElroy	West Plains	Rev. E. E. Stringfield	May 9, 1899	May 28, 1901
		L. J. Matthews	A. J. Lard	
C. B. Boving	Webb City	Rev. J. B. Welty	Reported Apr. 14, 1900	Feb. 6, 1905
		H. O. Scott, D. D.	C. A. Stewart	
G. W. Moore	Ebenezer	Rev. A. S. Leard	Jan. 18, 1900	Dec. 18, 1902
Rev. G. A. Stewart	Westminster of Carthage	E. M. Stringfield		
		Rev. A. M. Mann	Jun. 24, 1900	July 28, 1900
		C. B. Boving	J. B. Welty	
Rev. G. G. Hamilton	Lehigh	W. S. Knight, D. D.		
		Rev. W. C. Templeton	May 9, 1901	Feb. 27, 1902
		J. B. Welty	C. A. Stewart	
Rev. Henry Little	Calvary	Rev. E. E. Stringfield	May 2, 1901	---
		H. S. Little, D. D.	R. W. Ely	
Rev. W. F. Bishop	D. D. Carthage Westminster	Rev. J. B. Welty	April 6, 1903	Feb. 26, 1903
		C. B. Boving		
Rev. Henry Hepburn	Moneit	Rev. R. W. Ely	June 5, 1902	Mar. 8, 1905
		H. Q. Scott		
		E. E. Stringfield		
Rev. L. H. Shantz	Jonlin	Rev. W. S. Knight, D. D.	March 19, 1903	Sept. 14, 1904
		Wm. Fonkes, D. D.	R. W. Ely	
Rev. G. Olandt	Bethany of Joplin	Rev. R. W. Ely	April 29, 1903	June 1, 1905
		A. T. Aller		
		H. O. Scott, D. D.		

PASTORATES

Rev. E. A. Gourday.....	Waldensian	Rev. E. E. Mathes.....	Sept. 18, 1905
		H. O. Scott, D. D.	
Rev. H. M. Gilbert.....	Neosho	H. Hepburn	
		Rev. W. S. Knight, D. D.	Oct. 31, 1904
		H. O. Scott, D. D.	
Rev. B. M. Shive, D. D.	Joplin First	L. H. Shane	
		Rev. W. S. Knight.....	May, 1905
		C. Olandt	
Rev. J. F. Shepherd.....	Webb City	J. B. Hill, D. D.	
		Rev. B. M. Shive, D. D.	
		H. O. Scott, D. D.	
Rev. N. Chestnut.....	Eureka Springs	B. Hoffman	
		Rev. H. O. Scott.....	
		E. E. Stringfield	
		H. Little	
Rev. Huston Taylor.....	Carthage	Rev. J. F. Shepherd, Ph.D.	Nov. 26, 1905
		B. M. Shive, D. D.	
Rev. R. L. Kinnaird.....	Bethany	Rev. B. M. Shive.....	June 3, 1906
		H. Taylor	
Rev. J. H. Ghanville.....	Bolivar	Elder W. A. Wheatley	
		Rev. E. E. Stringfield	May 10, 1906
		W. L. Hackett	
		H. Little	
Rev. A. N. Wylie.....	Ravenden Springs	Rev. D. B. Whimster.....	May, 1906
		J. F. Scherer	
Rev. J. W. Hudeburg.....	Neosho	Rev. B. M. Shive, D. D.	April 17, 1907
		B. P. Fullerton, D. D.	
		D. B. Whimster	

**CHURCHES OR MINISTERS RECOMMENDED FOR HOME
MISSION AID**

NAME	AMOUNT
Calvary, Nov. 24, 1866.....	\$ 500
John McFarland (as Mis. evangelist) Nov. 24, 1866, for six months....	150
Rev. W. C. Holliday, "or other fit man for Presbyterial evangelist" April 19, 1867; for 3 months.....	150
Rev. John McFarland, April 19, 1867; for six months.....	150
Rev. John McFarland, Sept. 13, 1867; per annum.....	300
Deepwater	Amount not given
Carthage, April 3, 1868.....	400
Neosho.	
Ebenezer, April 3, 1868.....	250
Mt. Vernon (Ozark Prairie).	
Calvary, April 3, 1868.....	300
Carthage, Sept. 5, 1868.....	400
Calvary, March 27, 1869.....	200
Ebenezer, March 27, 1869.....	250
Mt. Vernon (Ozark Presby.)	
Deepwater, March 27, 1869.....	300
Little Osage.	
Rev. John McFarland, Aug. 20, 1869.....	200
(Missionary at large.)	
Ebenezer, August 21, 1869.....	250
Mt. Vernon (O. P.)	
Carthage, Aug. 21, 1869.....	300
Neosho (?)	
Deepwater, April 16, 1870.....	300
Little Osage.	
Ebenezer, Oct. 1, 1870.....	400
Carthage (reported- April 1, 1871.....	300
Ebenezer (reported- April 1, 1871.....	300
Noesho (reported) April 1, 1871.....	550
Rev. John McFarland, April 1, 1871.....	200
Ozark Prairie, reported Oct. 6, 1871 (not used).....	400
Logan.	
Pierce City, reported Oct. 6, 1871 (not used).....	600
Verona.	

NAME	AMOUNT
Newtonia and Ritchey, April 12, 1872.....	300
Locust Grove.	
Preston.	
Licking, April 13, 1872.....	400
Peace Valley.	
St. Annie.	
Mountain Grove.	
Ozark Prairie, April 13, 1872.....	400
Verona.	
Avilla	
Carthage, Oct. 11, 1873 (conditional).....	500
Salem, Oct. 11, 1873.....	500
Shiloh.	
Ozark Prairie.	
Neosho, Oct. 11, 1873.....	500
Locust Grove.	
Rev. J. M. Brown (missionary) Oct. 11, 1873.....	1000
Carthage, April 24, 1874.....	400
Rev. E. M. Halbert, Sept. 26, 1874.....	3.00
Rev. J. B. Vawter, Sept. 26, 1874.....	300
Rev. W. L. Miller, Sept. 26, 1874.....	350
Rev. W. R. Fulton, Sept. 26, 1874.....	300
Joplin, April 10, 1875.....	300
Preston.	
Westminster.	
Carthage, April 10, 1875.....	400
Neosho, Sept. 9, 1875.....	300
Grace, Sept. 9, 1875.....	325
Ozark Prairie.	
Salem.	
Shiloh.	
Carthage, March 10, 1876.....	400
Neosho, March 10, 1876.....	200
Joplin, March 10, 1876.....	350
Ebenezer, March 10, 1876.....	275
Bethany.	
Pleasant Valley.	
Rev. J. B. Vawter, March 10, 1876.....	100
Rev. L. J. Matthews, Sept. 29, 1876.....	300

NAME	AMOUNT
Salem, Sept. 30, 1876.....	400
Preston.	
Grace.	
Home.	
Bellview, Sept. 30, 1876.....	200
Mount Bethel.	
Ebenezer, Sept. 30, 1876.....	Amount not given
Mount Bethel.	
Pleasant Valley.	
Ozark Prairie, Sept. 30, 1876.....	200
Ash Grove, Sept. 30, 1876.....	Amount not given
Carthage, March 31, 1877.....	400
Granby, March 31, 1877.....	200
Neosho.	
Westminster.	
Waldensian, Sept. 21, 1877.....	Amount not given
Joplin, Sept. 21, 1877.....	Amount not given
Webb City.	
Ozark Prairie, Sept. 21, 1877.....	Amount not given
Shiloh.	
White Oak.	
Ebenezer, Sept. 21, 1877.....	Amount not given
Bethel.	
Pleasant Valley.	
Grace, Sept. 21, 1877.....	Amount not given
Center.	
Preston.	
Salem.	
Summit, March 15, 1878.....	250
Cherry Grove—not organized.	
Trinity, March 15, 1878.....	Amount not given
Webb City, March 15, 1878.....	Amount not given
Carthage, March 15, 1878.....	300
Summit, March 15, 1878.....	*400
Buffalo, March 16, 1878.....	Amount not given
Conway.	
Carthage, April 30, 1878—(See above, March 16.).....	
Shiloh, Sept. 7, 1878.....	Amount not given
Grace.	
Mt. Moriah.	
Center.	

*Same date as above when \$250 is given.

NAME	AMOUNT
Joplin, Sept. 7, 1878.....	Amount not given
Webb City.	
Ozark Prairie & Points in Lawrence county, Sept. 7, 1878.....	Amount not given
(Renewed Oct. 18.)	
Conway, Sept. 7, 1878.....	100
Buffalo, Sept. 7, 1878.....	100
Salem, Sept. 7, 1878.....	Amount not given
Trinity.	
Preston.	
Waldensian, Oct. 19, 1878.....	300
Hemitage, April 2, 1879.....	Amount not given
Buffalo.	
Conway.	
Trinity, April 2, 1879.....	Amount not given
Salem.	
Shiloh.	
Pleasant Valley.	
Ebenezer, April 2, 1879.....	Amount not given
Ozark Prairie.	
Bethel, April 2, 1879.....	Amount not given
Bellview.	
Summit.	
Carthage, April 2, 1879.....	Amount not given
Ebenezer, Oct. 8, 1879.....	200
Ozark Prairie, Oct. 8, 1879.....	200
Pleasant Valley, Oct. 8, 1879.....	45
Shiloh, Oct. 8, 1879.....	85
Salem, Oct. 8, 1879.....	85
Trinity, Oct. 8, 1879.....	85
Summit, Oct. 9, 1879.....	125
Waldensian, Oct. 9, 1879.....	300
Mt. Bethel, Oct. 9, 1879.....	100
Grand Prairie, Oct. 9, 1879.....	100
Bellview, Oct. 9, 1879.....	100
Grace, Oct. 9, 1879.....	100
Preston, Oct. 9, 1879.....	80
Mt. Moriah, Oct. 9, 1879.....	120

NAME	AMOUNT
Joplin, Feb. 4, 1880.....	300
Neosho, April 14, 1880.....	300
Granby.	
Westminster.	
Mt. Moriah, Preston, Grace—Oct. 7, 1880.....	\$100 each
Salem, Shiloh,—Oct. 7, 1880.....	\$100 each
Ozark Prairie, Ebenezer—Oct. 7, 1880.....	\$200 each
Pleasant Valley, Oct. 7, 1880.....	60
Trinity, Oct. 7, 1880.....	45
Waldensian, Oct. 7, 1880.....	250
White Oak, Oct. 7, 1880.....	50
Rev. J. J. Marks, D. D.—Mar. 12, 1881.....	600
(Pres. Evangelist.)	
Salem, Shiloh—Sept. 28, 1881.....	\$125 each
Ozark Prairie, Sept. 28, 1881.....	200
Joplin, Sept. 29, 1881.....	100 (Conditional)
Rev. J. J. Marks, D. D., April 12, 1881.....	500
Granby, April 13, 1882.....	250
Webb City, April 13, 1882.....	100
Mt. Zion, April 13, 1882.....	150
Ash Grove.	
Trinity, April 27, 1882.....	45
Ash Grove, Sept. 27, 1882.....	175
Mt. Zion.	
Bolivar.	
Eureka Springs, Sept. 27, 1882.....	700
Preston, Sept. 27, 1882.....	150
Madison.	
Grace.	
Bellview, Sept. 27, 1882.....	\$300 (already received)
Grand Prairie.	
Mount Bethel.	
Conway.	
Conway, Sept. 27, 1882.....	\$350 from date
Buffalo.	
Grand Prairie.	
Joplin, April 11, 1883.....	400
Rev. J. J. Marks, D. D., April 11, 1883.....	700

NAME	AMOUNT
Ash Grove, April 12, 1883.....	Amount not given
Cave Springs, i. e., Mt. Zion.	
Neosho, April 12, 1883.....	Amount not given
Granby.	
Westminster.	
Mountain Grove, April 12, 1883.....	Amount not given
Cabool.	
White Rock.	
West Plains.	
Webb City, April 12, 1883.	Amount not given
Carl Junction.	
Trinity.	
North Prairie, April 12, 1883.....	Amount not given
Wheatland.	
Humansville.	
Eureka Springs, April 12, 1883.....	700
Joplin, May 8, 1883.....	400
West Plains, Sept. 20, 1883.....	150
Mountain Grove. 11	
White Rock. 11	
White Oak, Sept. 10 , 1883.....	100
Salem, Sept. 20, 1883.....	300
Shiloh.	
Eureka Springs, April 3, 1884.....	500
Rev. J. J. Marks, April 3, 1884.....	500
Waldensian, April 3, 1884.....	300
Joplin, May 18, 1884.....	300
Bellview, June 1, 1884.....	400
Springfield Chapel.	
Neosho, Oct. 1, 1884.....	400
Westminster.	
Bolivar, April 30, 1885.....	350
Mt. Zion.	
Eureka Springs, April 30, 1885.....	500
Irwin, April 30, 1885.....	50
Neosho, Sept. 17, 1885.....	Amount not given
Westminster.	
Joplin, Sept. 17, 1885.....	400
Jasper, Sept. 17, 1885.....	300
Preston.	
Home.	

NAME	AMOUNT
Golden City, Sept. 17, 1885.....	200
Shiloh.	
Grace.	
Madison.	
Eureka Springs, Sept. 17, 1885.....	250
Eureka Springs, April 17, 1886.....	500
Other appropriations for 1886 not given, but the fall report says: "Dur- ing the last ecclesiastical year the Presbytery has received from the Board \$2,350.50."	
Eureka Springs, April 7, 1887—(probably not used).....	500
Joplin, Sept. 15, 1887.....	400
Ebenezer, Sept. 15, 1887.....	Amount not given
Eureka Springs, Dec. 20, 1887.....	400
Bolivar, April 12, 1888.....	400
Mt. Zion.	
Grand Prairie.	
Salem, April 12, 1888.....	40
Preston.	
Home.	
Trinity.	
Joplin, Sept. 27, 1888.....	Amount not given
(\$300 granted Nov. 1, 1888.)	
W. R. McElroy, Sept. 27, 1888.....	50
Eureka Springs, Sept. 27, 1888.....	400
West Plains, Sept. 27, 1888.....	400
Neosho, Sept. 27, 1888.....	300
Buffalo, Oct. 1, 1888.....	300
Stockton.	
Golden City, Nov. 1, 1888.....	150
Shiloh.	
West Plains, Feb. 1, 1889.....	350
Bolivar, April 11, 1889.....	300
Mt. Zion.	
Grand Prairie.	
Salem, Sept. 11, 1889.....	350
Preston.	
Trinity.	
Irwin.	
Springfield Second, Sept. 11, 1889.....	400
Monett, Sept. 11, 1889.....	300
Madison.	

NAME	AMOUNT
Golden City, April 17, 1890.....	300
Shiloh.	
West Plains, April 17, 1890.....	300
Mammoth Springs.	
Buffalo, April 17, 1890.....	400
Conway.	
Bolivar, April 17, 1890.....	300
Mt. Zion.	
Grand Prairie.	
Eureka Springs, April 17, 1890.....	300
Salem, Sept. 10, 1890.....	125
Preston.	
Eureka Springs, April 16, 1891.....	350
Lockwood, April 16, 1891.....	300
White Oak.	
Jasper, April 16, 1891.....	150
Preston.	
Joplin, April 16, 1891.....	Aid for a Missionary referred to Committee
Rev. G. H. Williamson, Evangelist, April 16, 1891.....	
	Aid to come from Churches of the Pres.
Springfield Second, July 14, 1891.....	200
Golden City, Sept. 17, 1891.....	300
Shiloh.	
Madison.	
Bolivar, Sept. 17, 1891.....	280
Golden City, April 13, 1892.....	300
Lockwood.	
White Oak.	
Fair Play, April 13, 1892.....	150
Irwin, April 13, 1892.....	350
Preston.	
Salem.	
Rev. S. Glascock, reported Sept. 14, 1892.....	350
West Plains, reported Sept. 14, 1892.....	300
Springfield Second, reported Sept. 14, 1892.....	Amount not given
Springfield Second, April 14, 1893.....	300
Rev. G. H. Williamson (Evangelist) April 14, 1893.....	400
Waldensian, April 14, 1893.....	250
South Joplin, Oct. 18, 1893.....	400
Lone Elm.	

NAME	AMOUNT
Waldensian, April 11, 1894.....	200
Salem, April 11, 1894.....	250
Irwin.	
Preston.	
South Joplin, April 11, 1894.....	300
Lehigh.	
South Joplin, Dec. 27, 1894.....	300
Madison.	
White Oak, April 18, 1895.....	Amount not given
Golden City.	
Grace.	
Shiloh.	
Lehigh and Group, April 18, 1895.....	200
Conway, Sept. 17, 1895.....	200
Buffalo.	
Monett, Sept. 17, 1895.....	250
Irwin, Sept. 17, 1895.....	350
Preston.	
Salem.	
Waldensian, Oct. 16, 1895.....	240
Rev. J. C. Sefton (P. at Large) Oct. 16, 1895.....	500
Springfield Second, April 26, 1896.....	200
Eureka Springs, April 26, 1896.....	200
Rev. J. G. Knotter, Sept. 17, 1896.....	200
Buffalo, Sept. 17, 1896.....	200
Conway.	
Salem, Sept. 17, 1896.....	300
Irwin.	
Preston.	
Rev. J. C. Sefton, (P. at Large) Sept. 17, 1896.....	500
Eureka Springs, April 21, 1897.....	400
Springfield Second, April 21, 1897.....	200
Ashbury, April 21, 1897.....	200
Lehigh.	
Monett, April 21, 1897.....	250
Salem, April 21, 1897.....	250
Irwin.	
Preston.	

NAME	AMOUNT
Ash Grove, April 31, 1897.....	300
Mt. Zion.	
Grand Prairie.	
Bolivar, April 21, 1897.....	200
Fair Play.	
Conway, April 21, 1897.....	250
Buffalo.	
Fordland, April 21, 1897.....	300
Burnham.	
Waldensian, April 21, 1897.....	200
Mammoth Springs and vicinity, April 6, 1898.....	700
Ash Grove, April 6, 1898.....	200
Fordland.	
Eureka Springs, April 6, 1898.....	300
Bolivar, April 6, 1898.....	175
Fair Play.	
Conway, April 6, 1898.....	300
Buffalo.	
Lehigh, April 6, 1898.....	300
Asbury.	
Madison.	
Monett, April 6, 1898.....	125
Salem, April 6, 1898.....	250
Irwin.	
Springfield Second, April 6, 1898.....	275
Waldensian, April 6, 1898.....	200
Ash Grove, *Sept. 22, 1898.....	150
Fordland.	
Asbury, Sept. 22, 1898.....	200
Lehigh.	
Eureka Springs, Sept. 22, 1898.....	300
Monett, Sept. 22, 1898.....	100
Springfield Second, Sept. 22, 1898.....	275
Waldensian, Sept. 22, 1898.....	200
*Appropriations of this date are in part duplicates of April 6.	
Bolivar, Sept. 2, 1898.....	175
Fair Play.	
Buffalo, Sept. 2, 1908.....	300
Conway.	

NAME	AMOUNT
Grace, Sept. 2, 1898.....	175
Madison.	
Irwin, Sept. 2, 1898.....	250
Preston.	
Salem.	
Grand Prairie, Sept. 2, 1898.....	125
Mt. Zion, Sept. 2, 1898.....	100
White Oak, Sept. 2, 1898.....	50
Mt. Vernon, Sept. 2, 1898.....	100
Ozark Prairie, Sept. 2, 1898.....	50
West Plains, Sept. 2, 1898.....	200
Work in Arkansas, Sept. 2, 1898.....	100
Salem, April 5, 1899.....	700
Irwin, April 5, 1899.....	75
Preston, April 5, 1899.....	50
West Plains, April 5, 1899.....	200
Conway, April 5, 1899.....	300
Buffalo.	
Waldensian, April 5, 1899.....	200
Springfield Second, April 5, 1899.....	275
Grand Prairie, Sept. 20, 1899.....	79.69
Mt. Zion, Sept. 20, 1899.....	68.75
Grace, Sept. 20, 1899.....	75
Work in Arkansas (additional).....	86
April 14, 1900. Applications (not itemized) were endorsed to the amount of \$2500.	
Grand Prairie, April 11, 1901.....	100
Mt. Zion, April 11, 1901.....	75
Evans, April 11, 1901.....	50
Salem, April 11, 1901.....	50
Preston, April 11, 1901.....	65
Grace, April 11, 1901.....	60
Bolivar, April 11, 1901.....	100
Fair Play, April 11, 1901.....	40
West Plains, April 11, 1901.....	100

NAME	AMOUNT
Lehigh, April 11, 1901.....	200
Jonesboro, April 11, 1901.....	100
Irwin, April 11, 1901.....	50
Waldensian, April 11, 1901.....	50
Eureka Springs, April 11, 1901.....	75
Mena, April 11, 1901.....	440
Mammoth Spring, April 11, 1901.....	570
Fordland, April 11, 1901.....	75
Buffalo, April 11, 1901.....	75
Madison, April 11, 1901.....	75
Seneca, April 11, 1901.....	50
Evans, April 6, 1902.....	75
Grand Prairie, April 6, 1902.....	100
Mt. Zion, April 6, 1902.....	175
Conway, April 6, 1902.....	50
Buffalo, April 6, 1902.....	100
Salem, April 6, 1902.....	50
Preston, April 6, 1902.....	65
Grace, April 6, 1902.....	60
Bolivar, April 6, 1902.....	100
Fair Play, April 6, 1902.....	40
Lehigh, April 6, 1902.....	150
Irwin, April 6, 1902.....	50
Jonesboro, April 6, 1902.....	200
Ridge Station.	
Ash Grove, April 6, 1902.....	145
Fordland.	
Seneca, April 6, 1902.....	50
White Oak, April 6, 1902.....	50
Lockwood, April 6, 1902.....	50
Mena, April 6, 1902.....	440
Mammoth Springs, April 6, 1902.....	550
Mt. Olivet.	
Burnham.	

NAME	AMOUNT
West Plains, April 6, 1902.....	100
Ravenden Springs and stations, Sept. 17, 1902.....	Unused appropriations
Willard, April 16, 1903.....	100
Mt. Zion, April 16, 1903.....	100
Ash Grove.	
Conway, April 6, 1903.....	90
Buffalo, April 6, 1903.....	100
Evans, April 6, 1903.....	100
Mammoth Springs, April 6, 1903.....	400
Mt. Olivet.	
Sedgwick.	
Fordland.	
Lockwood, April 6, 1903.....	50
White Oak, April 6, 1903.....	50
Grace, April 6, 1903.....	50
Lehigh and Stations, April 6, 1903.....	130
Irwin, April 6, 1903.....	50
Stockton, April 6, 1903.....	150
West Plains, April 16, 1903.....	100
Burnham, April 16, 1903.....	75
Seneca and stations, April 16, 1903.....	200
Salem, April 16, 1903.....	50
Preston, April 16, 1903.....	65
Madison, April 16, 1903.....	50
Jonesboro, April 16, 1903.....	200
Bethany, April 16, 1903.....	200
Fayetteville and vicinity, April 16, 1903.....	100
Conway, April 19, 1904.....	90
Buffalo, April 19, 1904.....	100
Evans, April 19, 1904.....	100
Bolivar, April 19, 1904.....	75
Fair Play, April 19, 1904.....	40
Mammoth Springs, April 19, 1904.....	350

NAME	AMOUNT
Madison, April 19, 1904.....	295
Preston.	
Salem.	
Lehigh.	
Willard, April 19, 1904.....	100
White Oak, April 19, 1904.....	50
Grace, April 19, 1904.....	50
Mt. Zion, April 19, 1904.....	50
West Plains, April 19, 1904.....	75
Burnham, April 19, 1904.....	75
Seneca, April 19, 1904.....	75
Jonesboro, April 19, 1904.....	175
Bethany, April 19, 1904.....	175
Fayetteville, Harris and vicinity, April 19, 1904.....	100
Harrison and vicinity, April 19, 1904.....	450
Rev. W. L. Hackett (Pastor at large) (not all from board).....	1000
Willard, April 20, 1905.....	100
Mt. Zion, April 20, 1905.....	50
Madison, April 20, 1905.....	50
Evans, April 20, 1905..... (Supply Pastor at Large).	100
Conway, April 20, 1905.....	150
Buffalo, April 20, 1905.....	175
Bolivar, April 20, 1905.....	75
Fair Play, April 20, 1905.....	50
Mammoth Springs and vicinity, April 20, 1905.....	375
Preston, April 20, 1905.....	100
Salem, April 20, 1905.....	100
Grace, April 20, 1905.....	100
White Oak, April 20, 1905.....	100
Irwin, April 20, 1905.....	50
Burnham, April 20, 1909.....	75
Bethany, April 20, 1909.....	250
Pastor at Large (see above).....	1000

Conway, April 19, 1906.....	150
Buffalo, April 19, 1906.....	150
Fordland, April 19, 1906.....	75
Mt. Olivet, April 19, 1906.....	100
Bethel, April 19, 1906.....	100
Ravenden Springs, April 19, 1906.....	175
Crane, April 19, 1906.....	200
Irwin, April 19, 1906.....	75
White Oak, April 19, 1906.....	100
Alba, April 19, 1906.....	100
Madison, April 19, 1906.....	50
Preston, April 19, 1906.....	100
Salem, April 19, 1906.....	100
Grace, April 19, 1906.....	150
Willard, April 19, 1906.....	100
Mt. Zion, April 19, 1906.....	100
Fair Play, April 19, 1906.....	75
Evans, April 19, 1906.....	100
Bohemian Work, Sept. 12, 1906 (unused.)	

Extracts from Report of 1907.

EXTRACTS FROM REPORT OF 1907:

In view of the fact that Synod's committee on Presbyterial Readjustments incident to the union had appointed Rev. E. E. Stringfield, Ph. D., temporary chairman of Home Missions for the eastern section of the Presbytery, and Rev. John F. Shepherd, Ph. D., for the western section, the report of the Home Mission committee was presented in two sections by the respective chairmen. The reports were received, and the Clerk cast the ballot of Presbytery for the several recommendations: For Eastern Section (showing appropriations made for former Cumberland Churches as well as our own):

Groups	Aid recommended— Cumb. Pres.	Groups	Aid recommended— Cumb. Pres.
{ Fordland	\$ 75	Crane	250
{ Mountain Grove \$150		{ Marionville	
Cabool 50		Brookline 100	
{ Burnham	\$150	{ Bolivar	50
Pomona 150		Fair Play 75	
Willow Springs. 250		{ Conway	100
{ Mountain View.. 100		Mt. Zion 100	
Hickory Grove.. 50		Willard 50	
Liberty 50		Stockton	50
{ Pleasant Divide. 75		Mt. Carmel..... 50	
New Providence 75		Stockton A..... 100	
Walnut Spring.. 75		{ Everton	
{ Walnut Grove... 100		Dadeville..... 50	
Bellview	100	Ray Spring.....	
Buffalo	100	Spring River.....	
Evans	100	{ Mammoth Sp'gs 100	
{ S. Greenfield....		Mt. Olivet..... 100	
Spring Creek.... } 150		Bethel 100	
Oak Grove.....			
Rondo 75			

That Rev. W. C. Hicks be commissioned as Presbyterial Evangelist at a salary of \$1,200 and traveling expenses, it being understood that all funds collected by him for services rendered shall be turned over to the Home Board; and it is guaranteed by the Springfield ministers that these funds will equal \$400 for the year.

For the Western Section:

(1) That Carterville be constituted a station with Rev. O. C. Cude as supply. (2) North Heights, Joplin, Rev. Samuel Wiley, supply. (3) Grace and Salem, Rev. J. S. Stapleton, supply. (4) That Madison and Preston be grouped with (Red Oak) and (Bowers Mill), Rev. T. S. Brown, supply. (5) Irwin, (Hopewell), (Ianthe), Rev. A. E. Faust, supply. (6) That Waldensian Church be made a mission station. (7) That Seneca and White Oak, or (Pierce City), be made a charge to be supplied.

Appropriations: To Carterville, \$500; North Heights, \$500; Grace, \$125; Salem, \$100; Madison, \$75; Preston, \$75; Irwin group, \$125; Waldensian, \$100; Seneca, \$100; White Oak or

(Pierce City), \$100; Bethany, \$150. Hoberg to be supplied by J. L. McCauley."

CHAIRMEN OF PERMANENT COMMITTEES REPRESENTING THE
BOARDS OF THE CHURCH.

HOME MISSIONS

Date of Appointment.

October 1, 1870.....	Rev. J. M. Brown
September 26, 1874.....	Rev. W. R. Fulton
September 9, 1875.....	Rev. C. H. Dunlap
April 13, 1880.....	Rev. J. J. Marks, D. D.
September 20, 1883.....	Rev. D. P. Putnam, D. D.
September 26, 1888.....	Rev. T. H. Cleland, D. D.
September 19, 1894.....	Rev. J. G. Reaser, D. D.
September 22, 1897.....	Rev. Asa Leard, D. D.
September 19, 1900.....	Rev. W. C. Templeton, Ph. D.
January 16, 1902.....	Rev. E. E. Stringfield, Ph. D.
September 15, 1904.....	Rev. Henry Little
January, 1907. Special chairmen for the Provisional Work until the consolidation:	
Eastern Section.....	Rev. E. E. Stringfield, Ph. D.
Western Section.....	Rev. J. F. Shepherd, Ph. D.

PUBLICATION AND S. S. WORK.

March 31, 1870.....	Rev. J. A. Paige
October 6, 1871.....	Rev. L. J. Matthews
September 13, 1872.....	Rev. E. M. Halbert
September 9, 1875.....	Rev. W. L. Miller
March 30, 1870.....Pub., Rev. T. H. Allin; S. S. Work, Rev. E. M. Halbert	Rev. E. M. Halbert
September 7, 1878.....Pub. Rev. W. L. Miller., S. S., Rev. E. M. Halbert	Rev. W. L. Miller
April 3, 1879 (Pub.).....	Rev. T. H. Allin
October 6, 1880 (Pub. S. S.).....	Rev. G. F. Davis, Rev. Clark Salmon
September 27, 1882.....	United again—Rev. G. F. Davis
April 14, 1891.....	Rev. J. R. Gass
September 21, 1899.....	Rev. E. J. Nugent
April 16, 1903.....	Rev. A. T. Aller
September 15, 1904.....	Rev. E. E. Mathes
September 13, 1905.....	Rev. J. F. Shepherd, Ph. D.

EDUCATION

October 1, 1870.....	Rev. J. A. Paige
October 6, 1871.....	Rev. J. M. Brown
September 13, 1872.....	Rev. C. H. Dunlap
April 14, 1880.....	Rev. J. J. Marks, D. D.
April 12, 1882.....	Rev. D. P. Putnam, D. D.
September 20, 1883.....	Rev. J. J. Marks, D. D.
September 17, 1885.....	Rev. E. A. Hamilton
April 14, 1891.....	Rev. J. A. Gerhard
September 16, 1896.....	Rev. J. B. Welty
September 22, 1897.....	Rev. C. Memmott
September 22, 1898.....	Rev. W. C. Templeton
September 19, 1900.....	Rev. C. B. Boving
May 17, 1905.....	Rev. B. M. Shive, D. D.

CHURCH ERECTION

October 1, 1870.....	Rev. John McFarland
April 12, 1872.....	Rev. W. L. Miller
September 7, 1878.....	Rev. D. L. Lander
October 8, 1879.....	Rev. B. F. Powelson
September 27, 1882.....	Rev. D. P. Putnam, D. D.
September 20, 1883.....	Rev. A. L. Miller
September 17, 1885.....	Rev. T. R. Easterday
September 26, 1889.....	Rev. R. W. Ely
April 14, 1891.....	Rev. J. G. Reaser
September 19, 1894.....	Rev. D. N. Allen
September 22, 1897.....	Rev. J. B. Welty
September 22, 1898.....	Rev. W. R. McElroy
April 10, 1901.....	Rev. Henry Little
September 15, 1904.....	Rev. E. L. Renick

MINISTERIAL RELIEF

April 1, 1871.....	Rev. J. H. Nixon, D. D.
October 6, 1871.....	Rev. J. W. Pinkerton
September 14, 1872.....	Rev. W. R. Fulton
March 12, 1881.....	Rev. Geo. Newell
September 27, 1882.....	Rev. W. S. Knight, D. D.
September 20, 1883.....	Rev. W. L. Miller
September 17, 1885.....	Rev. W. S. Knight, D. D.
September 14, 1887.....	Rev. H. B. Fry, D. D.
September 26, 1889.....	Rev. J. E. Leyda
September 19, 1894.....	Rev. J. N. McClung
September 17, 1896.....	Rev. C. Memmott
September 22, 1897.....	Elder J. W. Silsby
September 12, 1906.....	Elder W. B. Skinner

FOREIGN MISSIONS

September 9, 1875.....	Rev. W. S. Knight, D. D.
October 8, 1879.....	Rev. B. F. Powelson
September 28, 1881.....	Rev. F. M. Baldwin
April 12, 1883.....	Rev. G. H. Williamson
September 17, 1885.....	Rev. E. P. Keach
September 6, 1886.....	Rev. John Foy
April 7, 1887.....	Rev. James Lafferty
September 26, 1888.....	Rev. W. G. Bunker
April 14, 1891.....	Rev. W. S. Knight, D. D.
September 13, 1893.....	Rev. D. C. Hanna
September 16, 1896.....	Rev. J. E. Sentz
September 22, 1897.....	Rev. H. O. Scott, D. D.
September 13, 1905.....	Rev. D. B. Whimster
September 12, 1906.....	Rev. Huston Taylor

FREEDMEN

September 9, 1875.....	Rev. S. Glascock
September 27, 1882.....	Rev. W. B. McElwee
September 26, 1888.....	Rev. W. S. Lowry
April 14, 1891.....	Rev. R. S. Stevenson
April 13, 1893.....	Rev. E. E. Stringfield
June 5, 1902.....	Rev. Henry Hepburn
May 17, 1905.....	Rev. B. F. Logan
April 18, 1907.....	Rev. G. H. Williamson

COLLEGE AID

September 17, 1885.....	Rev. G. T. Thompson
September 15, 1887.....	Rev. G. H. Williamson
September 26, 1888.....	Rev. J. G. Reaser, D. D.
April 14, 1891.....	Rev. D. C. Hauna
September 13, 1893.....	Rev. O. E. Hart
September 19, 1894.....	Rev. G. H. Hemingway
September 17, 1896.....	Rev. F. G. Knauer
September 22, 1897.....	Rev. J. G. Reaser, D. D.
September 22, 1898.....	Rev. A. M. Mann
April 11, 1901.....	Rev. J. H. Bright
April 16, 1903.....	Rev. L. H. Shane
September 15, 1904.....	Rev. C. Olandt
May 17, 1905.....	Rev. W. L. Hackett
September 12, 1906.....	Rev. J. F. Shepherd, Ph. D.

COMMISSIONERS TO GENERAL ASSEMBLY

PRESBYTERY OF SOUTHWEST MISSOURI.

Date Elected.

Apr. 19, 1867—Rev. John McFarland, Elder W. L. Scroggs, Ebenezer church.
Alternates—Rev. J. A. Paige, Elder Charles Sheppard, Calvary church.
Apr. 3, 1869—Rev. J. W. Pinkerton, Elder George C. See, Calvary church.
Alternates—Rev. J. A. Paige, Elder Charles Sheppard, Calvary church.
March 26, 1869—Rev. J. A. Paige, Elder J. L. Carson, Calvary church.
Alternates—Rev. W. R. Fulton, Elder J. H. Miller, Neosho.
April 16, 1870—Rev. W. R. Fulton, Elder W. R. Gorton, Calvary.
Alternates—Rev. B. F. Powelson, Elder J. O. Boggs.

PRESBYTERY OF OZARK

March 31, 1871—Rev. J. M. Brown, Elder A. C. Schell, Neosho.	
Alternates—Rev. J. H. Nixon, Geo. C. See, Calvary.	
April 12, 1872—Rev. J. W. Pinkerton, Charles Sheppard, Calvary.	
Alternates—Rev. W. R. Fulton, Perry Stringfield, Newtonia and Ritchey	
April 10, 1873—Rev. W. L. Miller, Henry M. Hennor, Salem.	
Alternates—Rev. C. H. Dunlap, Paul Orr, Ozark Prairie.	
April 25, 1874—Rev. L. J. Matthews, A. D. Matthews, Buffalo.	
Alternates—Rev. C. H. Dunlap, D. L. Lander, Neosho.	
April 9, 1875—Rev. L. J. Matthews.	
Alternates—E. M. Halbert.	
April 29, 1875—	W. R. Gorton, Calvary.
Alternates—	T. H. Allin.
March 10, 1876—Rev. W. L. Miller, J. W. Gordon, Jasper Ch.	
Alternates—Rev. E. M. Halbert, A. Kennedy, Ebenezer.	
March 30, 1877—Rev. W. L. Miller, J. W. Coultraine, Mt. Zion.	
Alternates—D. L. Lander, C. Rivers, Carthage.	
March 16, 1878—Rev. D. L. Lander, J. S. McNeese, Carthage.	
Alternates—Rev. D. K. Campbell, S. Cadwallader.	
April 2, 1879—T. H. Allin,	J. G. Irwin.
Alternates—D. K. Campbell,	S. Cadwallader.
April 14, 1880—Rev. W. S. Knight, Elder Wm. Cochrane, Ozark Prairie.	
Alternates—Rev. J. P. Solomon, Howard Pierce.	
March 11, 1881—Rev. J. J. Marks, D. D., Elder S. Cadwallader.	
Alternates—Rev. B. F. Powelson, W. A. Milner.	

April 12, 1882—Rev. W. A. Cravens, Elder S. G. Appleby, Mt. Zion.
 Alternates—Rev. B. F. Powelson, W. A. Milner.

April 11, 1883—Rev. D. P. Putnam, D. D., Elder Wm., Milner.
 Alternates—Rev. G. H. Williamson, W. H. Delzell.

April 3, 1884—Rev. G. H. Williamson, Elder W. H. Delzell, Ash Grove.
 Alternates—Rev. J. P. Solomon, Wm. Cochrane, Ozark Prairie.

April 29, 1885—Rev. G. F. Davis, J. N. Sears, White Oak.
 Alternates—W. B. McElwee, J. Strain, Irwin.

April 17, 1886—Rev. W. S. Knight, Chas. Sheppard, Calvary.
 Alternates—W. B. McElwee, Oscar Farmer, Grand Prairie.

April 7, 1887—Rev. W. B. McElwee, Robert Hall, Springfield Second.
 Alternates—Rev. T. R. Easterday, C. W. Likens, Ash Grove.

April 12, 1888—Rev. E. A. Hamilton, Elder A. Kennedy, Ebenezer.
 Alternates—T. R. Easterday, C. W. Likens, Ash Grove.

April 10, 1889—Rev. G. H. Williamson, C. W. Likens, Ash Grove.
 Alternates—T. H. Cleland, D. D., R. L. Galbreath.

April 16, 1890—Rev. W. G. Bunker, Elder J. D. Peers, Springfield Second.
 Alternates—R. W. Ely, W. R. Gorton, Calvary.

April 16, 1891—Rev. J. G. Reaser, D. D., C. F. McElroy, Carthage.
 Alternates—Rev. R. W. Ely, Henry Merrill, Ebenezer.

April 13, 1892—Rev. R. W. Ely, Elder W. W. Johnston, Eureka Springs.
 Alternates—Rev. J. R. Gass, W. R. Gorton, Calvary.

April 13, 1893—Rev. J. E. Leyda, Elder J. D. Abbe, Bolivar.
 Alternates—J. R. Gass, David Mayes, Ash Grove.

April 10, 1894—Rev. J. R. Gass, Elder David Mayes, Ash Grove.
 Alternates—E. E. Stringfield, John Orr, Mt. Vernon.

April 18, 1895—Rev. J. A. Gerhard, Elder R. N. Galbraith, Westminster,
 Carthage.
 Alternates—J. N. Dinsmore, R. H. James, Eureka Springs.

April 22, 1896—Rev. E. E. Stringfield, Elder R. H. James, Eureka Sp'gs.
 Alternates—J. E. Sentz, F. A. Hall, Calvary.

April 21, 1897—Rev. G. H. Williamson, Elder J. W. Silsby, Calvary.
 Alternates—D. N. Allen, Prof. Young, Webb City.

April 6, 1898—Rev. J. G. Reaser, D. D., Elder J. A. Ready, Ebenezer.
 Alternates—C. Memmott, J. D. Abbe, Bolivar.

April 6, 1899—Rev. E. L. Renick, Elder J. D., Abbe, Bolivar.
 Alternates—J. C. Sefton, S. A. Chappell, Monett.

April 5, 1900—Rev. H. O. Scott, D. D., Elder T. R. Stockton, Monett.
 Alternates—W. C. Templeton, W. H. Schmalhorst, Conway.

April 9, 1901—Rev. W. C. Templeton, Elder F. A. Hall, Calvary.
 Alternates—W. G. Moore, W. B. Skinner, Mt. Vernon.

April 7, 1902—Rev. W. G. Moore, Elder W. A. Wheatley, Joplin.
 Alternates—R. W. Ely, W. J. McLain, Carthage.

April 16, 1903—Rev. R. W. Ely, Elder W. B. Skinner, Mt. Vernon.
 Alternates—Rev. C. B. Boving, T. J. Whitmire, West Plains.

April 19, 1904—Rev. C. B. Boving, Elder W. G. Drake, Bolivar.
 Alternates—W. F. Grundy, G. H. Lee, West Plains.

April 20, 1905—Rev. W. F. Grundy, Elder S. D. Strain, Fair Play.
 Alternates—C. Olandt, C. B. Sperry, Springfield Second.

April 19, 1906—Rev. Henry Little, Elder W. Kilpatrick, West Plains.
 Alternates—D. B. Whimster, C. M. Manker, Webb City.

April 17, 1907—Rev. E. E. Stringfield, Ph. D., Curtis Wright, Carthage.
 Alternates—B. M. Shive, D. D., A. C. Schell, Neosho.

CHAPTER VII.

CHRONOLOGICAL REGISTER AND SKETCHES OF THE CHURCHES.

A NEW SCHOOL.

CHURCHES ORGANIZED BEFORE THE REUNION OF 1869-70.

(N. B.—Extinct churches are placed in brackets.)

(LITTLE OSAGE) (VERNON COUNTY.)

The record of the original organization of the church of Little Osage, Vernon County, reads: "June 27th, 1835. Agreeable to previous notice, the people in this place assembled at the school house at 12 o'clock noon to take into consideration the subject of organizing a church on Presbyterian or Congregational principles. Present: Rev. Nathaniel B. Dodge, from Boudinot Missionary Station; Rev. Amasa Jones, from Harmony Missionary Station, and Brethren Daniel H. Austin and Richard Colby, from Harmony Church. Introduced services by a sermon delivered by Rev. A. Jones from Chron. 29:5. Articles of faith and covenant read. Candidates for admission to church called for. The following presented themselves: By letter, William Modrell, Nathaniel B. Dodge, Jr., George Douglass, Elizabeth Douglass, Mary B. Dodge, Elvina G. Dodge. By examination, Elizabeth Summers, first and second. The above members were accordingly organized into a church by their publicly assenting to following Articles of Faith and Covenant. (Here follow twelve articles.) William Modrell was chosen Deacon and Nathaniel B. Dodge, Jr., Clerk." From this record it appears that the church was organized after the Congregational form. But the record of March 25, 1842, reads: "Met according to notice to consider expediency of adopting Presbytery form of government."

Members called upon to express their views. * * * Presbytery form of government adopted and church placed under care of Harmony Presbytery. William Modrell and Josiah M. Austin chosen elders." The church continued under the Harmony and First Osage Presbyteries until August 19, 1859, when it voted to join the O. S. Presbytery of Lafayette. It had a moribund existence nineteen years longer, when it became extinct by reason of removals. When the Presbytery of Southwest Missouri was organized in June, 1865, it appointed a search committee to discover any churches that might be in existence which did not report at the organization. On the 30th of September this committee reported the following additional churches: Osceola, Little Osage, Marmiton, Breckenridge, Granby, North Spring River." This church is of interest because it illustrates the affinity of Congregationalism and Presbyterianism at that time. The missionaries of the two bodies were supported by the same Board and they organized churches after the Congregational or Presbyterian form of government, according to the wishes of the people. The transition from the one to the other was easily made by minister or church.

(MARMITON) (VERNON COUNTY.)

In the minutes of the new New School Assembly the name of this church is given in 1846 as Marmetean, and in 1859 it is spelled Marimetean. It was the outgrowth of the work among the Osages, though it was composed of white people and was organized in Vernon County, supposedly before 1837. It was under the jurisdiction of the First Presbytery of Osage until that Presbytery was disbanded, and, as seen in the sketch above, it was enrolled in the Presbytery of Southwest Missouri. No further trace of the church is found in the records of the Presbytery.

(HERMAN OR HERMON) (POLK COUNTY.)

As Vernon County has belonged to Kansas City Presbytery for some years, the earliest work in the confines of Ozark Presbytery, as given on page 13, seems to have been done in Polk County, near Bolivar. The Hermon Church is said to have been organized prior to October, 1839. At that time it was supplied by Rev. E. P. Noel. Its Assembly record indicates that it was supplied by the following ministers: 1843, Rev. B. Ryland; 1849, Rev. William H. Smith; 1850-54, Rev. A. G. Taylor. It continued on the roll marked vacant, and with a very small membership, until the First Presbytery of Osage ceased to make a report.

MOUNT ZION (GREENE COUNTY).

The Mount Zion Church of Cave Springs, Mo., is the first church in Southwest Missouri organized by either the New School or the Old School Church that has persisted in the belief and practice of "the final perseverance of the saints."

To my knowledge no other church illustrates as well the many vicissitudes of Presbyterian Church life in this region as this one. The planting of the church in the home of the godly, the gracious seasons of refreshing at camp meetings, the enrollment of members many miles distant, the sending out of colonies to form other churches, the palmy days of the country church, the depletion by removals, the devastations of war, the gathering of the scattered remnant, the building of a new house of worship to take the place of the antiquated one of logs, the attempts at religious education, the reaching of self-support, and then by reason of trends westward and cityward, the settling down to a country home mission church, these are some of the experiences of this historic mother of churches.

Near the close of the third decade of the nineteenth century a few families from East Tennessee "pitched their tents" in the timber two or three miles north of Cave Springs. There seems to have been some affinity between this colony and a similar colony that composed the Hermon Church, in Polk County, though whether this affinity was one of blood or of native State, or of religion, or of all three, I cannot say. Be that as it may, on the 19th day of October, 1839, Rev. Ephraim P. Noel and the session of the Hermon Church met the people of the vicinity in Mrs. Jane Renshaw's house and organized the Mount Zion Church. The names of those entering into the organization were Elizabeth Stowell, Stephen Dillard, Julia Ann Dillard, Jane Renshaw, Margaret A. Appleby, Joseph A. Renshaw, Robert S. Reid, Amanda F. Reid, David Appleby and Catherine Appleby. David Appleby, Robert S. Reid and Stephen Dillard were elected ruling elders. Organized in the home of "a mother in Israel," this was truly a household church.

Six of the ten members were related to Mrs. Jane Renshaw, as follows: Elizabeeth Stowell, a sister; Joseph Addison Renshaw, a son; Julia Ann Dillard and Amanda F. Reid, daughters; Stephen Dillard and Robert S. Reid, sons-in-law. Mrs. Renshaw's son, Rev. G. A. M. Renshaw, became the second minister in charge of the church, a position that he held longer than any other minister. Some twelve or fourteen of her descendants are still members of the church. Two or three belong to the Willard Church and four to the Second Presbyterian Church of Springfield. Catherine Appleby was the wife of David Appleby, one of the

first elders in the church, and who was elected to a similar position in the organization of the church of Springfield. His descendants are leading members in various churches of this section, but an attempt to trace them would involve us in an interminable tangle. Rev. E. P. Noel supplied the church with monthly services until November, 1841, when on account of failing health he was compelled to relinquish the work. For a time the services were held in private houses, but in the spring a brush arbor was constructed, and in the summer of 1841 this gave place to a shed erected near the Cave Spring and used by different denominations for camp meetings.

The gathering of the people on foot, on horseback, in wagons and ox carts has not inaptly been likened to the gathering of the tribes of Israel at their annual feasts.

Rev. E. P. Noel, who conducted the first camp meeting on these grounds, left the church with a membership of fifty-one, largely the fruit of additions of immigrants from East Tennessee.

In 1842 Rev. G. A. Renshaw took up the work and carried it forward until the day of his death, in April, 1857. Under his ministries the first church building was erected in 1845. It was a commodious structure, built of hewed logs, and had a fireplace. One of the children of this church describes the pulpit and pews from memory as follows: They were very nice, built of light wood—probably sycamore. The minister was enclosed in the pulpit high above the people. The pews were provided with doors and when an entire family entered a pew the pew door was closed." (The church may yet have to resort to some such a device to "hold" the children.) During the Civil War this building was used as a dwelling and by the soldiers as a commissary and for quarters. Here the first meeting of the reorganized Presbytery of Osage was held in 1867. And in 1869 it gave place to the present house of worship. A minister who knew Mr. Renshaw well says that he took charge of this church with the feeling that to do so would probably cost him his life. These feelings were evidently prescient. Hill's History of the Presbytery of Kansas City gives this brief note in the chronological register: "Sup. Mt. Zion, Weaubleau, Bolivar, and Georgetown; d. Apr. 25, '57." A glance at the map will reveal the fact that one might easily burn his ministerial life out in sixteen years of "living, lodging, preaching in cabins, now assisting his feeble, uncomplaining wife on washing day, now taking her place when sickness prostrates her, now cutting and sledding wood till drenched with perspiration, and forthwith across the chilly prairie on an errand or appointment." And a son of G. A. M. Renshaw is in the ministry today. Take note ye who say that young men are deterred from entering the ministry today by reason

of the meager support offered! Probably these items belong in another place. They are incorporated here in order that this and other churches may count the cost in toil and sacrifice at which they were planted. And while I am digressing let us note: In 1881 a history of this church was written in which the historian, speaking of this house of worship, said: "It was noted by being the first church house built by the Presbyterians west of St. Louis, Mo." At the semi-centennial of the Ebenezer Church, held at Greenfield in 1892, Rev. Nelson A. Rankin said: "Rev. John McFarland came as the supply of this church. He labored here faithfully during his ministry and by his self-sacrifice and untiring efforts the first Presbyterian Church ever erected south of the Osage River was built. This was also the first church built exclusively for worship and dedicated to God in Dade County. It was built in '56." As this was an Old School Church, manifestly Mr. Rankin took no note of the New School work.* And it is very evident that the historian of Cave Springs Church was either mistaken or else referred to churches in this latitude. To search no farther, the Boonville Church was completed in 1841. The writer of the history of Greene County has similarly ignored the northern and southeastern part of the State in the statement: "Mount Zion is one of the very oldest Presbyterian churches in Missouri, and lays claim to being the first regularly organized west of St. Louis. It is the parent of three other churches—Springfield, Mount Bethel and Grand Prairie."

In 1849 the church dismissed eight members to help constitute the new church of Springfield. Twenty-six went out in April, 1852, to seek homes in California and Oregon, and, although the majority of these returned in a few months, in April, 1856, another exodus of twenty-six members to California is recorded. Meanwhile, in 1853, nineteen members had gone out to form the Liberty Hill or Walnut Grove Church. This organization was premature and was soon disbanded by Osage Presbytery and its members returned to the mother church.

The hegira of '56 called for the election of four additional elders. One of the men elected to this position was William E. Thompson, who still serves the church in that capacity. Over half a century in the eldership of one church in Southwest Missouri is a distinction that doubtless belongs to no other man. Though Mr. Renshaw dismissed 103 members to other churches and saw eight transferred to the church triumphant, at his death

*If some critic should discover Cumberland Presbyterian Churches antedating these I have denominated firsts, let him remember the work of that branch is reserved for separate treatment. This part has to do only with the churches that united to form the Presbyterian, U. S. A., at the time of the reunion of 1896.

in March, 1857, he left a strong country church of 76 members.* The largest number reported by the church to the General Assembly was 100 in 1851.

Shortly after the death of Mr. Renshaw, Rev. A. G. Taylor was employed by the church and served it for nearly three years. He was followed by Rev. L. R. Morrison, who ministered to the people from February, 1860, to April, 1861. Mr. Morrison seems to have been intimately associated with the church before this, for he appears as Moderator on divers prior occasions.

It is needless to tread the wastes of the Civil War. In the winter of 1865-6 Rev. J. M. Brown was employed by the Board of Home Missions to "gather up the fragments" in Southwest Missouri. Of the eighty-nine members of the Mount Zion Church at the beginning of the war he found twenty-five. Mr. Brown was a virile, vigorous field worker, a cultured Christian gentleman and a man of strong convictions. At least a portion of his parish was the scene of "lively days," for a card addressed to the citizens of Southwest Missouri was headed HEADQUARTERS REGULATORS, Walnut Grove, June 16, 1866. The History of Greene County, p. 500: "About the first of June 280 of them rode into Springfield, formed a hollow square in front of the court house, on the public square, and organized a meeting. Speeches were made by Rev. Mr. Brown a Presbyterian minister; Major Downing, Col. James H. Baker and Senator J. A. Mack, sympathizing with the purposes and justifying the action of the 'Honest Mens League,' or 'Regulators,' although deplored the necessity of such an organization." It is needless to add that Mr. Brown was not universally popular. It is said that while we are in the impulsive years of youth we think of a man as wholly good or wholly bad. As we reach the meridian of life we find that the worst of us have some good and the best of us some bad. Leaving each one to condemn the above action or to extenuate it by the exigencies of the troublous times, according to the bent of his mind, it is worthy of note that Mr. Brown did a great work for Presbyterianism in this section. From January, '68, to the autumn of '69 he remained in charge of the church. The old log building gave place to the present two-story frame church, which was erected at a cost of about \$3,500, and dedicated with a sermon by Dr. Timothy Hill August 22, 1869. During Mr. Brown's incumbency the Presbytery of Osage was reorganized in the Mount Zion Church the 26th of April, 1866. The ministers of the Presbytery were Revs. J. M. Brown, A. G. Taylor and William S. Messmer. The following day Enos M. Halbert was licensed. Presbytery convened in the church again in

*The Assembly minutes give 79. But the church is starred for that year.

October, 1867. Ministers present: A. G. Taylor, J. M. Brown and A. T. Norton. This Presbytery ordained E. M. Halbert and licensed L. J. Matthews.

For several years a Christian school of high grade was conducted in the church building, which, by the way, was erected with this end in view. Some of the leading Christians in various churches in Southwest Missouri were educated in this school. Mr. Brown was succeeded by Rev. Enos M. Halbert, to whom we are indebted for much of the information in this sketch. Under Mr. Halbert the church assumed self-support in 1875, but soon lapsed into dependence upon the board for aid. In his historical sketch, prepared in 1881, Mr. Halbert says: "Since the war (civil) not less than \$5,000 has been given to the support of this church from the Home Mission Board alone."

Other ministers who have served this church from time to time are Rev. George F. Davis, 1881; Rev. C. C. Hembree, '82; Rev. J. J. Marks, D. D., as Synodical Missionary, '83; Rev. G. F. Davis, '86; Rev. J. C. Shephard, '87; Rev. J. F. Martin, '88; Rev. J. C. Hanna, '91; Rev. C. E. Fowler, '93; Rev. Jay B. Fisher, '94 (not ordained until '95); Charles Memmott, W. G. Moore, J. C. Sefton, J. G. Hewitt, W. L. Hackett.

In October, 1899, the church celebrated its sixtieth anniversary with appropriate exercises lasting two days.

(WEMBLEAU) (HICKORY COUNTY.)

This church appears on the Assembly minutes but once, 1843, and then it is spelled Warbleau. In a letter written by Levi Morrison, headed "Cross Timbers, Mo., Jan. 21, 1861," there is given a list of churches, with succinct information concerning them. In this letter this line occurs:

"6 Warbleau. By D. Weir. Extinct long since."

The church was probably organized in 1842. There are indications that about this time the Presbyterians did considerable work in Hickory County. The fruits of these early labors have long since vanished from mortal vision. The church was supplied by E. P. Noel, Isaac B. Ricketts and G. A. M. Renshaw. Mr. Ricketts took charge of Osceola and Warbleau March 1st, 1843. Near the close of his five years' stay on the field he wrote: "This has been a season of great worldly mindedness. The gold fever has raged greatly in this part of the world, and consequently religion has been at a low ebb. There was a great alarm among the people when 'the pestilence that walketh in darkness and destruction that wasteth at noonday' were sweeping off their hundreds and thousands * * * but when the judgments of God were in the land there were not many, it seems.

that learned righteousness." Many similar references to the California gold excitement and to the cholera season of 1849 are found in the correspondence of the American Home Missionary Society.*

(NORTH PRAIRIE) (HICKORY COUNTY).

The ruins of Presbyterianism in Hickory County are hardly as much in evidence on the spot as were those of Goldsmith's "Deserted Village." And yet here was once probably the strongest Presbyterian Church of the New School in Southwest Missouri. Rev. Enos M. Halbert says: "The North Prairie Church was organized about 1843 by Bedford Ryland * * * at the request of ten Tennesseans. The church was partially supplied till '45 by W. E. Hendy, A. G. Taylor, William H. Smith and others hunting a home. About '45 L. R. Morrison took charge and supplied until 1861, when it numbered 175 (or 75) communicants. Thomas Davis and Joel, B. Halbert were elders."

In the letter of L. R. Morrison, referred to in the preceding sketch, written from Cross Timbers, is this account: "In the autumn of 1851 I moved to my present location, not a town, as some brethren abroad write it, but a remote and almost isolated spot of loveliness, where a few humble, praying men and women—people of my first ministerial charge in Tennessee—have made their little farms and set up their banners in the name of the Lord. Here I found a church consisting of twenty-four members, organized by Messrs. Noel and Renshaw,* about 1845. It now numbers over 100 communicants. Here is the place of our Presbyterian High School. This people by persevering toil and with a cash expenditure of not more than \$300 has created church and school property valued at \$1,400. The sons of this church have been studying five years for the ministry, and are in a good state of advancement."*

The Assembly minutes corroborate the statement of Mr. Morrison rather than that of Mr. Halbert as to the time the former took charge of the church, but Mr. Halbert is doubtless nearer correct as to date of organization. W. E. Hendy referred to in his notes should have been written W. K. Handy. Rev. J. M. Brown wrote the following communication to the Presbyterian Reporter:

*Hill's Kansas City Presbytery, p. 295.

*Below in the same letter he says Noel and Ryland.

*No doubt one of these was Enos M. Halbert, whose father was an elder here.

.WARSAW, Mo., Dec. 11, 1863.

I arrived here last Friday with my family and household effects, and have juts got to housekeeping again. * * * Twenty miles south of Warsaw, in Hickory County, is North Prairie Church. Here rebellion smashed everything. The church building is gone to ruin, minister and members rebels of deepest dye. Scattered and dead, so that out of more than 100 only about 25 are left. This includes both white and black. But there is some good material yet, through all these long four years of fiery trial, loyal to their country and their God. Spent a Sabbath here in company with Brother A. G. Taylor and preached to a most attentive and feeling congregation. The old meeting house had been hardly used by the soldiers—windows all gone, stoves broken and withal so cold and cheerless that we decided to meet out of doors, and there on the sunny side of the old church, on that beautiful hill, hallowed by the many outpourings of the Holy Spirit in the years gone by, we had one of the most deeply interesting services it was ever my lot to attend. Many tears were shed, covenants renewed, and I doubt not souls refreshed. Dr. Halbert, the patriarch of the neighborhood, and one of the leading men in this section, together with his son, are elders in the church. He (Dr. H.) and four sons were in the Union Army as soldiers. One of these sons (not the elder) at the outbreak of the rebellion had been studying for some years with the ministry in view, and under the care of the old Osage Presbytery. He was expecting to be licensed at their meeting in the spring of 1861, but they had so much to do to encourage rebellion no time was found to look after their candidate for the ministry. Thus dropped by his spiritual fathers, he entered the Union Army, served his three years with honor and now, on the return of peace, longs to preach the gospel. Brother Taylor (who has known him for years) and myself told him to go ahead. We also constituted ourselves a kind of provisional Presbytery, received him as a candidate, directed him to his studies, and expect to license him next spring as one of the first acts of our reconstructed Osage Presbytery. Brother Taylor and myself will supply them at North Prairie with preaching. From North Prairie I went to Walnut Grove and spent a Sabbath with Cave Spring Church. This field is promising. We hope to retain thirty members—some of them very desirable members. Have here two good elders. I have had a very hard, but a very pleasant and encouraging trip. I was compelled to travel sixty miles on foot, often in mud and rain, with pack on my back soldier fashion. Hope to have it easier now, as I have a horse. But, Brother N., we must have more men very soon, and men that will cheerfully endure hardness. If such men be supplied, with God's blessing, very much may be accomplished during the next year in Southwest Missouri. But now is the time to strike.

Yours in the missionary work,
JOHN M. BROWN.

After over forty years the need voiced above is the need of the hour! The expectations as to the North Prairie Church seem never to have been realized. Desultory mention is made of the church on the records of Presbytery as late as April 11, 1888, and then it disappeared.

SPRINGFIELD—BELLVIEW (GREENE COUNTY).

Fortunately the original records of this ante-bellum church are preserved and are now in possession of the clerk of the ses-

sion of Calvary Church. This church was organized on Sabbath afternoon, April 23, 1849, "at the brick school house in Springfield." Dr. Artemas Bullard, of St. Louis, and Rev. G. A. M. Renshaw organized the church and placed it under care of Osage Presbytery. Eight members from the Mount Zion Church and seven from other churches constituted the charter members. At the head of the list of members stands the name of David Appleby. At the organization of the Mount Zion Church (1839) he was made one of the first ruling elders. This position he held alone for a time in the Springfield Church. In December B. C. Thomas was ordained to take part with Mr. Appleby in the eldership. The church seems to have shifted its places of meeting from the school house to the court house, the residence of David Appleby, the Little Prairie School House, the Methodist Church in Springfield, etc., until the erection of its own house of worship on Jefferson street, between East Walnut and Elm streets. Rev. G. A. M. Renshaw, of the Mount Zion Church, was Moderator of the session while the church was without a stated minister. Rev. Daniel Emmerson was the first minister in charge (August, 1849-May, 1850). By reason of his decided position on the questions of the day he soon became persona non grata to a part of the church, and it was decided that his usefulness was at an end in this church. For several years the church was grouped with the Mount Zion Church under the ministry of Rev. G. A. M. Renshaw, but for a longer time it is marked V in the Assembly minutes. In 1859 Rev. Levi Morrison was employed for one-fourth time.

The Presbytery of Osage appears to have met with this church in April, 1857, at which time this suggestive record was made in the sessional records:

"Examined and approved except some orthographical and grammatical mistakes, including page 13.

"Springfield, Mo., April, '57.

JOHN M'MILLAN, Mod."

In the fall of 1858 the Presbytery of Osage "resolved itself into an independent Presbytery until its next meeting, stating as its reason that it believed some of its members and churches desired to connect with the Old School and some with the United Synod, and advising all who wished to withdraw to do so by the vote of a regular church meeting before its next stated meeting in March following." It appears that at this meeting in March, 1859, the Presbytery elected to unite with the United Synod. As the records of the Presbytery of Osage are lost, it is worthy of note that the Presbytery did not become extinct for some time after this, as the approval of the minutes of the Springfield Church shows, cf. p. 36:

"Hall's School House—April 6th, 1861. Examined thus far and approved.

"L. R. MORRISON. Modr. of Osage Presbytery."

Mr. Morrison and the session did not deem it necessary to call a congregational meeting, as suggested by the Presbytery, but favored the transfer of the church to ecclesiastical relations with the United Synod. This position was highly displeasing to the members of the church living in town.* Hence arose the two distinct parties referred to in a letter from Mr. Quarles incorporated in the sketch of Calvary Church. The descendants of both parties are still living in this community. It is exceedingly gratifying to be able to assure them that while the records give evidence of intense feelings and some mistakes, above them all there are evidences of ability and piety on both sides. In December of 1859 two additional elders were elected by the part of the church that favored ecclesiastical relations with the Old School body. Then followed the organization of Calvary Church, as narrated elsewhere. The Springfield Church followed the leadings of Presbytery, kept the elders who lived in the country and retained the name and the records. During the war the Presbytery became extinct and the church was almost if not altogether disbanded.

The last sessional record is dated August 29, 1864, and is signed by David Appleby as clerk. Then, after a blank page and certain items of information inscribed by a later hand, this item appears in the handwriting of the next clerk: "The minutes of several intermediate meetings of session are lost." The rest of this page is blank and the sessional records are resumed under date of October 24, 1870. Four other sessional entries are made, the last one dated November 14, 1870. Rev. James A. Paige, pastor of Calvary Church, was the Moderator, and the elders were James N. Appleby, W. E. Witherspoon and James P. McCurdy. It will be noted that these entries were all made after the reunion of the Old and New School churches and the consequent organization of the Presbytery of Ozark. At the reorganization of the Presbytery of Osage April 26, 1866, when the churches were being enrolled "Rev. W. S. Messmer reported that he had organized a church at Prairie Grove, consisting of eleven members, to be known as the Presbyterian Church of Springfield; that the church requested to be taken under the care of the Presbytery and that the session had appointed David Appleby to represent them in this body. The request of the church was granted." The retaining of the name "Springfield," and the records and the eldership indicate that this was a resus-

*The sketch of Calvary Church should be read in connection with this one.

citation rather than an organization. During the war Calvary Church had obtained the building by purchase and the probability is that it had absorbed most of the membership. After the 14th of November, 1870, the records were placed in possession of Calvary Church. The name of the Springfield Church was changed to Bellview October 11, 1873. In the new book for sessional records is this statement:

"All the records of this church previous to Feb. 1st, 1876,
are lost. JAMES N. APPLEBY, C. S."

This may be true of the records between November 14th, 1870, and the above date. But we have seen that the records prior to the latter date are not all lost.

It appears that the purpose was to place the old record book in the cornerstone of Calvary Church. Why this was not done I cannot tell, but after the last record (i. e., November 14th, 1870), is this interesting communication, which together with the fact that the book had been placed in possession of Calvary Church indicates that the asperities of other times had happily been entirely wiped out:

"As matters of possible future interest for persons who may be interested in Calvary Presbyterian Church, and in view of placing this book with other documents and papers in the cornerstone of the new edifice on St. Louis street, in Springfield, Mo., the writer (who with his wife are now the only original members of the church) states that during the Civil War the only religious services held in Springfield were held in the Presbyterian Church. The post chaplain, Rev. F. H. Wines, preached there frequently and sustained for two years a large Sunday school. The Rev. Mr. Murdock and Rev. Mr. Fulton, O. S. ministers, were often able to give their services to us, and occasional services were held there by Cumberland Presbyterian and Methodist brethren, the churches of both denominations being in public use, one for an arsenal and the other as a military storehouse. The members of the church were largely loyal. Messrs. Hursh, Henry and Charles Sheppard serving as officers in the Union Army. Capt. Lee served throughout the war most creditably in places of great pecuniary responsibility. The country elders, who had sustained Rev. Mr. Morrison in his transfer of the church and Presbytery, remained loyal and joined the Old School Church themselves,* and from their efforts has since sprung Bellview Church, seven miles northeast of Springfield, a solid and useful church. The Rev. Mr. Morrison was captured by Gen. Fremont's army and marched a long distance on foot to Springfield. His health gave way and, though an earnest worker as long as he was able, he is not believed to have had a regular charge after the beginning of the war. He died in Cooper County, Mo., about the year 1867. Major John Hursh died November 9, 1871. He was a faithful servant of the church in its days of poverty and weakness. Capt. Lee was for many years elder. He died November 12, 1873. Both are buried in Hazelwood Cemetery. Rev. J. A. Paige became pastor of the church December, 1866, and remained until

*N. B.—This was evidently at the reunion of the Old and New Schools, for these elders belonged to the New School until that reunion, unless, forsooth, the Springfield Church itself belonged to the O. S. for a time during the war.

about April, 1872. Rev. Cyrus H. Dunlap then was called to the church, which place he still holds, to the great content of his people. Calvary Church has for many years sustained its own services and given a helping hand to feeble churches. It contributes regularly to all the board of the Presbyterian Church, and turns not away from recognized worthy undenominational enterprises. Its influence is widespread for good and its prospects for usefulness widening as the age advances.

"June 20, 1878.

HENRY SHEPPARD."

Just below in the same handwriting is this note:

"The records of Calvary church are kept in another book. It succeeded the organization of which this book tells, and is the same church enlarged and improved in many ways."

The Bellview Church erected its present house of worship, in 1876 at a cost of \$860. It was dedicated by Rev. C. H. Dunlap in November of that year. Changes in the personnel of the community have almost depopulated the church, but the building and the cemetery grounds back of it have been kept in good repair. A. B. Appleby is the only resident elder—a grandson of David Appleby, who was a charter elder in the Mount Zion Church and later in the Springfield Church.

Among the ministers who have served this church are Daniel Emmerson, G. A. M. Renshaw, A. G. Taylor, W. S. Messmer, J. M. Brown, John H. Wilson, E. M. Halbert, G. F. Davis, C. C. Hembree, E. A. Hamilton and J. B. Fisher.

(GASCONADE) (WRIGHT COUNTY.)

This church first appears in the minutes of 1851 with nine members. From '52 until the Osage Presbytery quit reporting it appears with Rev. Isaac B. Ricketts as S. S. It never reported more than thirty-seven members.

(WALNUT GROVE) (GREENE COUNTY.)

In a historical sermon preached at Cave Springs some years ago by Rev. Enos M. Halbert are these words: "On July 7th, '53, nineteen members were dismissed from Cave Springs Church (Mount Zion) to organize at Liberty Hill, called the Walnut Grove Church. The organization was premature, lasted but a short time, when at their own request Osage Presbytery dissolved the church and the members returned to this church."

The church was organized by Revs. G. A. M. Renshaw and A. G. Taylor. It was supplied for a year or more by Renshaw and after that by Taylor, and it appears on the Assembly minutes as long as Osage Presbytery reported to the Assembly.

(RED HILL) (GREENE COUNTY).

In the list of New School churches given by Rev. L. R. Morrison this note is made: "Red Hill. A. G. Taylor. Nearly dead. U. S." The church first appears on Assembly minutes in 1854, and remains there as long as Osage Presbytery reported. If there was anything left it evidently went to the United Synod. It was supplied continuously by the organizer, but never reported more than seven members. Let us cherish the hope of the little girl in the old form that "we are seven" still in the church triumphant.

The ten churches sketched herein are probably all that the New School Church organized in our territory prior to the war. For three or four years William H. Smith appears to have preached at Hermitage, in Hickory County, and various other preaching stations were maintained; but so far as I have been able to discover neither Hermitage nor these other stations had actual organizations.

When the "fragments were gathered up" after the war the new Presbytery of Osage enrolled but two of these ten churches, i. e., Springfield and Mount Zion. In 1867 the former reported fifteen members and the latter seventy. Little Osage and Marmiton had gone to the Old School. Out of Springfield had gone the stronger church of Calvary (Old School). Others had "fallen on sleep" that knows no waking.

(WHITE ROCK) (TEXAS COUNTY).

(LICKING) (TEXAS COUNTY).

(ST. ANNE) (PULASKI COUNTY).

(PEACE VALLEY) (HOWELL COUNTY).

Shortly after the reorganization of Osage Presbytery Rev. L. J. Matthews seems to have labored under a roving commission over several counties in the southeast part of the Presbytery. He preached in county school houses, in private dwellings, in Houston and Mountain Grove, as well as in the places designated above. The records of Ozark Presbytery (Book B, p. 110) include this entry for September 6th, 1878: "On motion the Peace Valley Church was restored to our roll. On motion the names of Licking and St. Anne churches were stricken from the roll and the members transferred to the White Rock Church. .

White Rock was organized by A. G. Taylor, and was enrolled April 23, 1868. Licking and Peace Valley appear on the roll of April, '69. They were probably organized by J. M. Brown.

The register of the Presbytery of Ozark indicates that St. Anne was received at the organization, but the name does not then appear on either the Assembly or the Presbyterial roll.

In September, 1878, the Chairman of the Committee on Church Erection was requested to correspond with the board to get "permission to sell the Peace Valley Church building with the understanding that the proceeds be granted to the church of West Plains to erect a building."

The main interest in these churches centers in the fact that nearly forty years ago Presbyterianism had a start in a territory that has been abandoned for many years. The men of Osage Presbytery were true pioneers and pressed into "the wilderness and the desert" with the gospel.

OLD SCHOOL CHURCHES ORGANIZED BEFORE THE RE- UNION OF 1869-70.

At the organization of the Presbytery of Southwest Missouri June 22, 1865, the roll consisted of four churches—Ebenezer, Mount Vernon (now Ozark Prairie), Calvary and Bolivar. Some of the New School churches given above subsequently became Old School. But I find no trace of others organized before this date.

EBENEZER (DADE COUNTY).

W. L. Scroggs, for over forty-four years an elder in this church, asserted at its semi-centennial that in 1840 J. M. Rankin moved from East Tennessee to Dade County, Mo., and was probably the first (Old School) Presbyterian who settled in Southwest Missouri south of the Osage River. According to another authority, Mr. Rankin is said to have come before 1839. About that time Springfield was the nearest postoffice and seat of justice. "The laws of the State were scarcely known and but rarely administered in Southwest Missouri. Magistrates were few and far between, and it is related by John Crisp, who married in those days, that he had to take his bride forty miles to a Justice of the Peace." Greenfield was laid out in the spring of '41, and a post-office was established in '41 or '42. On the 4th of June, 1842, the Ebenezer Church was organized. Its nearest neighbor of the same branch of the church was Lexington, 150 miles to the north, whilst Boonville, far to the northeast, lent her pastor as organizer for this church in the wilderness. The church was organized by Rev. W. G. Bell as per order of Missouri Presbytery. Twenty-eight persons entered the organization, as follows: John

M. and Polly Rankin, Margaret Rankin, Nathan Wilkinson, Sr., Nathan Wilkinson, Jr., Rebecca Wilkinson, Jane Wilkinson, Nancy Morris, John Tarbot, Mary Tarbot, Jacob Montgomery, Rachel Montgomery, Ann A. Montgomery, Nancy S. Davidson, W. W. Rankin, Margaret Rankin, Margaret Gardner, James Sharp, Alfred Cowan, Hannah (a negro slave), Mary Weir, Sr., Betsy Wilkinson, Sarah Wilkinson, Nancy Bowers, Thomas Ross, Sarah C. Ross, Margaret Rutledge, George Rutledge. On the day of organization there were received into the church on profession of their faith: Samuel C. Rankin, David C. Rankin, Jane Montgomery, Josiah C. Montgomery and Lafayette D. Montgomery.

The first elders were Nathan Wilkinson, Sr., Jacob Montgomery and John M. Rankin. In 1892 the fiftieth anniversary of this church was commemorated. At that time it was noted that seven of her sons had taken a collegiate and theological education and entered the ministry, viz: W. M. Mitchell, S. W. Mitchell, J. N. Rankin, Joseph W. Scroggs, L. M. Scroggs and W. A. McMinn.

The recurrence of family names among the original members in this list of ministers and in the present roll of official and lay members is worthy of note. Those old families, mostly from Tennessee and Virginia, brought with them Dodridge's "Rise and Progress," Baxter's "Saints' Rest," the Confession of Faith and the church paper.

The minister who organized the church proceeded in the usual way until he came to the place where a name was to be given, then "J. M. Rankin arose with tears streaming down his face and said, 'Let the name be Ebenezer, for hitherto the Lord hath helped us.'" For about two years the ruling elders exercised spiritual care over the flock, and then in 1844 Rev. Valentine Pentzer became the first stated supply, laboring with this flock for three years. The quality of his work may be judged from sketches of his sermons found elsewhere in this volume.

From 1848 to 1860 Rev. John McFarland ministered to this church. The first house of worship was erected in 1854. It was built of brick, which were subsequently used in the erection of the commodious manse that now gives shelter to the pastor. The erection of this first house of worship was made possible by the generosity of Elder James M. Mitchell, who invested over \$600 in this building. But He who sat over against the treasury and saw a poor widow cast in two mites noted another gift. In the roll of members above is this name, "Hannah" (a negro slave). In reality "Hannah" Cowan had been freed in Tennessee, but she "came with her young master to Missouri and lived with the family until her death. When the * * * church was

built there was a scarcity of money. * * * The solicitor, who had been talking with the other members of the family, was leaving without presenting the subject to her. Aunt Hannah walked in with a half dollar in her hand, which she had taken from her scanty store, and said, 'Will this put in one brick?'

This house was used so freely by different denominations after the war that an opinion gained some prevalence that it was originally built as a union church. It appears that numerous ranters abused the liberty granted them to preach by making efforts to demolish the Westminster Confession of Faith. In a discussion that was carried on in the town paper in 1868 the trustees laid down the principles on which the house could be freely used by other denominations, and made this financial statement:

"The house was built in the years A. D. 1854 and 1855, and the first cost of the building and furniture, with all subsequent repairs, amounts to the sum of \$2,175; and the money which footed the bills came from the following sources, as appears from the original subscription lists still on hands, viz:

Members of the Presbyterian Church in Dadé County.....	\$1,191.00
Members of the Presbyterian Church in St. Louis.....	121.00
Members of the Presbyterian Church in Tennessee.....	40.00
Appropriated by Church Extension Board of Presbyterian Church....	300.00
<hr/>	
Total amount paid by Presbyterians.....	\$1,652.00
Total amount paid by liberal men of the world.....	383.00
Total amount paid by Cumberland Presbyterians.....	70.50
Total amount paid by Methodists.....	47.00
Total amount paid by Baptists	22.50
<hr/>	
Sum total	\$2,175.00

After Rev. John McFarland came Rev. W. R. Fulton, 1861-1878. Under his faithful ministrations the church survived the ravages of war better than any other church of either branch of Presbyterianism in Southwest Missouri. In 1866 it numbered forty members and was the strongest church in the Presbytery of Southwest Missouri. In this historic church the Presbytery of Ozark and the Women's Presbyterian Society have had their birth, the former on the 29th of September, 1870, the latter September, 1876.

Here, too, on the reunion of the Presbyterian and the Cumberland Presbyterian churches, the new Presbytery was organized June 18th, 1907.

The celebration of the fiftieth anniversary of the church in the summer of 1892 brought to the old home many of her sons and daughters who had long since taken up their abode in distant parts of the country. At that time there had been on the roll 373 names, but there had never been more than an average

of 100 in any year since the organization. The celebration was held in the second house of worship which was erected under the ministry of the veteran church builder of Ozark Presbytery—Rev. G. H. Williamson—in 1884. Erected at a cost of \$4,500, it is still a Bethel to numerous descendants of “those who saw the first house in its glory.”

The anniversary services began with an address by Rev. W. S. Knight, D. D., of Carthage, entitled “Presbyterianism in Ozark Presbytery.” The second day of the celebration Rev. Nelson A. Rankin, a son of the church, gave exceedingly interesting memoirs of the church, and he was followed by W. L. Scroggs, at that time an elder for forty-four years, on “The Boys of the Church.” Then came an address by Mrs. Mary McFarland, widow of Rev. John McFarland, and a veritable “mother in Israel,” known and loved wherever the Presbyterial Society of Ozark Presbytery has met. Her address was entitled “The Women of the church. With these addresses before me I can scarcely keep my pen from reproducing them—in part at least, and then I would not know where to stop,—so I must content myself with culling from them for other parts of this story.

The afternoon of the second day was devoted to short talks and reminiscences and a poem written by Mrs. S. M. McClure, entitled “Church Reminiscences of Fifty Years.” In this poem the fortunes of the church are delineated, and the names of its leading members and of its ministers are interwoven with considerable skill. But it is too lengthy to reproduce here.

The ministers who have served the church are: V. Pentzer, 1844-46; John McFarland, 1848-60; William R. Fulton, ** 1861-78; B. F. Powelson, 1879-82; G. H. Williamson, 1882-85; John Foy, 1886; D. R. Crockett, 1887; W. G. Bunker, 1887-90; John R. Gass, 1891-98; W. G. Moore, 1899-1902; William F. Bishop, 1903; E. E. Mathes, 1904-5; J. E. Johnston, 1905.—The latter took charge of the joint congregations of the Ebenezer Church and the Cumberland Presbyterian Church with a view to effecting the union, which was consummated at the organization of the new Presbytery of Ozark.

The subjoined list of ruling elders indicates the sons who have followed in the official footsteps of their fathers:

*J. M. Rankin, 1842-1844.

*W. W. Rankin, 1844-1850.

*Nathan Wilkinson, 1842-1850. son of J. M.

Removed.

*W. L. Scroggs, 1848.

*Jacob Montgomery, 1842 (?).

*Thomas Ross, 1844.

*J. A. Strain, 1843-1859. Re-
moved.

*M. A. Garrison, 1844.

*A. M. Wilson, 1846-1858.

*J. L. Rankin, 1851.

*J. M. Mitchell, 1854.

*John E. Mills, 1871.	John E. Scroggs; 1894, son of
*Robert C. McMinn, 1871.	W. L. S.
*Henry Merrill, 1875-1907.	F. H. Holland, 1900.
*Alfred Kennedy, 1875.	E. M. Kimber, 1900.
*Henry C. Mead, 1879.	L. C. Davisson, 1900.
C. W. Likens, 1891. Removed.	P. D. Stringfield, 1900, son of
*P. Stringfield, 1891-1893.	P. S.
John A. Ready, 1894. Re- moved.	M. L. Mitchell, 1900.

*Deceased. **Probaly this should be 1860. A memorial states that Mr. Fulton served the church nearly nineteen years.

MOUNT VERNON (NOW OZARK PRAIRIE)—(LAWRENCE COUNTY).

Some twelve years after the organization of the Ebenezer Church her minister, Rev. John McFarland, organized a church at Mount Vernon, January 2d, 1854. The church was first called the Lawrence Hill Church, then Mount Vernon and later was changed to Ozark Prairie. The location as well as the name was changed, the former by reason of the disturbed condition incident to the Civil War. The charter members were: Nathan Wilkerson, Rebecca W. (his wife), Samuel M. Anderson and wife Emily, William Orr and wife Jane, Mrs. Mary Johnson, Mrs. Virginia Hash, Cyrus Poage and wife Mary, Rebecca A. Poage, Mrs. Sarah J. Orr, William H. Wilson and wife Isabella J.

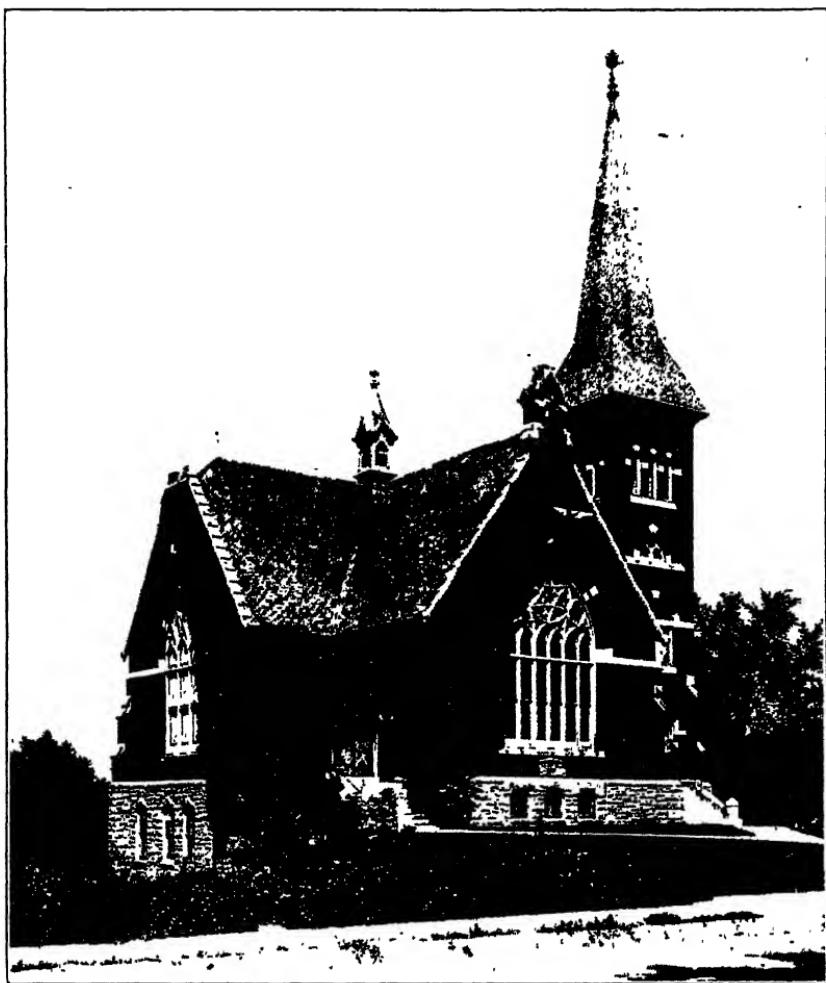
Nathan Wilkerson, Samuel Anderson and Cyrus Poage were elected ruling elders. The staunchness of the Presbyterianism of these members is abundantly testified. Some of them prior to the organization trudged their way from Sabbath to Sabbath through "the wilderness" to Greenfield, where they were members of the Ebenezer Church. Their descendants are found in the eldership to this day. From the organization to the eve of the Civil War the church was supplied by Rev. John McFarland. While supplying the church Mr. McFarland started East to receive treatment for a cancer. While waiting for the stage coach at Springfield he fell among thieves, who stripped him of his possessions. Presbytery was then in session at Greenfield. The news of this misfortune reached the "fathers and brethren," and in their sorrow and perplexity as to what to do some one said, "Let us pray." "Uncle Billy" Orr was never heard to pray in public, but he walked up to the Moderator's desk, laid down a ten-dollar bill and said, "There's my prayer." The Presbytery caught the suggestion of the answer to an unuttered prayer and a generous contribution hastened the man of God on his mission

for relief. "Uncle Billy" was never an elder in the church—presumably on account of his retiring disposition. But he has given three sons and a grandson to the eldership in the church. In 1872 the church erected its present substantial and commodious brick church on Ozark Prairie—hence the name. When a location was sought it was placed seven miles from "Uncle Billy's" home because, as he said, the people would be in that locality and he could go to the church anyway. For a score of years this church was pre-eminent among the country churches of the Presbytery. It had the best building, the largest membership and the most efficient auxiliary organizations—Sunday school, Missionary Society and Young Peoples Society. A lea-living elder has frequently said in my hearing that the church began to decline when in 1888 such staunch families as those of John Orr, W. B. Skinner, A. B. Dinkle and William H. Johnson went out to form the Mount Vernon Church. But there were other causes that must be reckoned with—churches of other denominations were planted in territory pre-empted by this church; the "golden age" of the country church passed with the growing trend cityward, and we have not yet solved the problem as to how to restore that age. The ministers who have followed Mr. McFarland are: William R. Fulton, S. S., 1860-71; W. H. Downing, S. S., 1871; S. N. D. Martin, S. S., 1872-3; W. L. Miller, S. S., 1873-79; B. F. Powelson, 1879-1882; George H. Williamson, 1882-85; G. T. Thompson, 1885-86; A. M. Tanner, S. S., 1886-87; G. H. Williamson, S. S., 1887-91; E. E. Stringfield, 1892-95; J. H. Gehrette, P., 1896-97; R. E. L. Jarvis, S. S. and P., 1898-1900; J. H. Bright, S. S., 1901-3; W. L. Hackett (pastor at large), 1904-5; Rev. H. Pinkston, 1905-.

In addition to the original elders, others who have served the church in that capacity are: Paul Orr, William Cochrane, John Orr, John S. Harris, Allen Dinkle, W. B. Skinner, John C. Jennings, George Orr, Henry Orr and William T. Swearingen. This church has observed the commendable practice of holding services conducted by an elder or some member on those Sabbaths when their minister supplied other churches. It has enriched many other churches by its stalwart sons and daughters who have gone out from it.

CALVARY (GREENE COUNTY).

Technically the Calvary Church of Springfield dates its existence from the 28th of August, 1860. More than eleven years before this the Mount Zion Church had sent out a colony to form the Presbyterian Church of Springfield. As the shadows of the



CALVARY CHURCH, SPRINGFIELD

coming conflict fell athwart this plateau on the borderland the harmony of the young church was disturbed.

Rev. James A. Quarles, D. D., writes: "I went to Springfield to do my first work after leaving Princeton in the spring of 1859. It was my purpose to make my home and spend my life there should I prove acceptable to the people. There was only one organization of Presbyterians (New School) in the place, but two distinct parties. One was under the United Synod of the south, N. S., and was ably served by Rev. Morrison, a veteran. I represented the Old School sentiment. We used the same building alternately. There was no ill feeling, but strong rivalry. The summer passed delightfully. * * * When the fall came I went home to seek ordination and to marry, fully expecting to return. I applied to my Presbytery, Missouri, for ordination as an evangelist. The church could not give me a call, as it was divided in sympathy (New and Old School), and the organization was New School. My purpose was to carry as many as I could into the Old School. As a mere licentiate and with no brother minister in the country to help me I could not administer the sacraments, and was badly handicapped in my competition with a strong rival. The Presbytery refused to ordain me, wishing to keep me within its own bounds. I felt it would be folly to return and so settled in Glasgow."

But the purposes of this section of the church were not to be thwarted. The leading elders in the church lived in the country in the vicinity of the present Bellview Church. They appear to have been in harmony with the minister, Rev. Levi Morrison, in his position as to the ecclesiastical relations of the church in the troublous times. This position was highly unsatisfactory to the members living in town. Accordingly, on the 28th of August, 1860, a new church was organized by Rev. H. M. Painter and named the Calvary Presbyterian Church of Springfield." The new church carried with it a majority of the members, but lost the older elders, the name and the succession. The history of Greene County states that all the elders remained in the old church, but the records of the Calvary Church show that Charles Sheppard and George C. See had been ordained elders in the Springfield Church December 25, 1859. Thirty-one members entered into the new organization, all but ten of whom had been members in the church of Springfield. Of the original members the name of Mrs. Rhoda Sheppard alone remains on the roll at present. Charles Sheppard, George C. See and Robert G. Abernathy were elected elders, the latter of whom, it appears, did not accept. The church was placed under the care of the Presbytery of Lafayette. Before the disruption the Springfield

Church had erected a house of worship on Jefferson street between East Walnut and Elm streets.

This house was dedicated July 4th, 1858. At that time there were only three churches in the town of 2,000 inhabitants. The Presbyterian church with its high Gothic, Pulpit and Pews and with its steeple, bell and gallery "was the best church in Springfield until the Southern Methodists built the following year. During the civil war this property was sold for debt by order of the civil court. Ostensibly the purchaser was Charles Sheppard, but the funds were provided by his brother Henry who had a habit of performing good deeds by proxy. Mr. Sheppard deeded the property to the Trustees of Calvary Church and thus litigation over the title was avoided.

Calvary church was scarcely out of "swaddling bands" when (Sept. 3rd, or 30th, 1860) "It was moved, seconded and carried that a monthly concert of prayer be established on the first Sunday evening of each month and a collection be taken up for Foreign Missions." Thus the "infant of days" was "Father to the man." The church with this record became the first church in Southwest Missouri to support a foreign pastor. In its early years this church was blessed with the ministries of men who have since ranked high in the intellectual and religious world—James A. Quarles, D. D., now in charge of the Department of Philosophy in Washington and Lee University; Frederick H. Wines, D. D., whose "bow still abides in strength;" J. Howard Nixon, D. D., one of the most scholarly ministers who have labored in the State, and the original and versatile J. J. Marks.

The ministeries of Mr. Quarles were performed largely before the organization of the church, though afterwards he occasionally visited the field of his first love, Moderated the session and broke to an admiring congregation the bread of life. At the time of the organization Frederick H. Wines was a young licentiate from Princeton located in Springfield in the Employ of the American Sunday School Union. Beginning with December, 1860, he served the church as stated supply for six months. In the spring of '62 Mr. Wines returned to Springfield where he was appointed Post Chaplain. During his incumbency in this position he ministered with marked ability to the soldiers and refugees and also to the Calvary church, and it was largely through his intervention that this church was reserved to the people of Springfield as a place of worship. When, after the battle of Wilson Creek, every other church in the city was converted into either a hospital or a store house for army supplies. "Mr. Wines' Sunday School," as it is remembered, attracted marked attention. I can not describe it better than in the language of a lady who was then one of the small girls in the school:



W. R. GORTON



J. L. CARSON



HENRY SHEPPARD



MRS. HENRY SHEPPARD

"Soon after the dedication of the church * * * a small Sunday school was gathered. * * * The Presbyterian Church had about twenty members at that time and the Sunday school was not much larger at the beginning. The first Superintendent was Mr. George C. See. * * * He had a good voice and always led the music, and I well remember with what intense interest we would watch the tuning fork which he used to find the key in lieu of an organ or piano. Captain See was for a time teacher of an old-fashioned singing school, which did much to improve the music of the church as well as the Sunday school. The only names I can now recall of those who were the original teachers of the school are Mr. and Mrs. Horace Saunders, Mr. and Mrs. Henry Sheppard, Mr. and Mrs. Charles Sheppard. * * * In the summer of 1860 the American Sunday School Union sent Mr. Fred H. Wines as its agent to Southwest Missouri. * * * Mr. Wines took charge of the little Presbyterian Sunday school during his stay in Springfield in 1860 and again in 1862, when he returned as army chaplain after having completed his theological course at Princeton Seminary. * * * The old Presbyterian Church—set apart by the United States Government for services for such soldiers and citizens as cared to attend—was the only one whose doors were open. * * * Here Mr. Wines, * * * the only Christian minister in the town, gathered a large and unique Sunday school in the place of the little band accustomed to meet there. The southern row of seats was always filled with blue-coated soldiers; the children occupied the front pews of the remaining three-quarters of the house, while the space in the rear and the gallery was solidly packed with older people of all denominations, with occasionally a group of Arkansas refugees in homely costumes of jeans and calico. Mr. Wines combined in his own person the offices of superintendent, organist, chorister, librarian and teacher of all the departments, from the infant to the Bible class. Owing to the shifting membership of the school and the insufficient supply of teachers he was driven to adopt new methods and to teach the whole school as one large class. Only one with a genius for teaching could have succeeded as he did in interesting and instructing by the same lesson scholars of such widely varying ages and conditions in life. The children of Springfield were further indebted to Mr. Wines for collecting a valuable library from his friends in the East, to which they had access during the week. Besides solid religious works and stories, this library contained many books of travels, science and history. * * * When Mr. Wines left Springfield at the close of the war the union Sunday school was disbanded and others were organized in connection with the different denominations."

The old building that housed this unique constituency is still standing—having been used as a boarding house, a Presbyterian female seminary under Miss Holliday, later as a Children's Home and now as a tenement. In January, 1865, Rev. Wm. R. Fulton of Greenfield was engaged to supply the church one Sabbath a month. "He continued for several months, riding on horse-back 37 miles, often alone through a country full of bush whackers. At sundry times the church was supplied by licentiate John Giffen, and by Revs. John McFarland and W. S. Messmer and others. The first installed pastor of the church was Rev. James A. Paige who entered upon his work here in the fall of 1866 and was installed Feb. 14, 1867. I think this must have been the second installation of a pastor witnessed in a Presbyterian church in Southwest Missouri. A directory of Ebenezer church compiled

in 1899 gives W. R. Fulton the title of Stated Supply but in his historical address delivered at the Semi-Centennial of that church Dr. W. S. Knight said:

"I entered the Presbytery just 17 years ago. * * * At that time there was but one self-sustaining church in the Presbytery, that of Calvary, and there had been but four installed pastors the first of whom was Rev. W. R. Fulton, pastor of this (Ebenezer) church."

The growth of the church up to this time had been largely a negligible quantity. Less than 40 members were on her roll. But with the coming of Mr. Paige she "put on her strength" and began to "lengthen her cords, and strengthen her stakes." Sitting in the twilight of life, at 83 years of age, this veteran of the cross, in a beautiful flowing hand—easily recognized as the hand that recorded the minutes of the Presbyteries of Southwest Missouri and Ozark forty and thirty-seven years ago—writes: "Having served as Post Chaplain at St. Louis during the war I was commissioned by the Board of Home Missions at the close of the war to visit the unsettled churches of Missouri and restore their order and peace as far as practicable, and where also practicable to procure for them acceptable ministers to serve them. On this work I visited Springfield and sent them a minister, who, not satisfying them, they called me. Appreciating the importance of the place I resigned my commission as a Home Missionary and moved my family to Springfield in December, 1866. Of its hardships and discouragements I (will) not speak. The first years were depressing but in the fall of '68 there developed a precious work of the Holy Spirit, continuing through the winter till late in the following spring, resulting in adding to the church over a hundred members, all but few on confession of their faith—a most promising band of young people for useful and helpful service." Mr. Paige was the second Stated Clerk of the Presbytery of Southwest Missouri and the first of Ozark. As a decidedly proficient and active Presbyterian he has been followed by others who have served as pastor of this church—notably Revs. C. H. Dunlap, D. P. Putnam, D. D., Thomas H. Cleland, D. D., Asa Leard, D. D., and the present incumbent—all of whom have served the Presbytery in the Chairmanship of Home Missions.

Under Dr. Paige the church passed the Ebenezer church in membership and became the largest church in the Presbytery—a position it has held ever since except for a short time when the Carthage church had a larger roll, though the Calvary church maintained its standing at the head of the benevolent columns and soon regained its position as to roll. Dr. Paige was followed by Dr. J. Howard Nixon, who supplied the church for a short

time. Then on April 1st, 1872, Rev. C. H. Dunlap became stated supply and served the church until November 23, 1879. Marked seasons of refreshing attended his ministrations. After revival services, in which Mr. Dunlap was assisted by Rev. Thomas Marshall, D. D., the congregation became too large for its quarters and transferred its services to the opera house, on South street. But as this did not prove to be a congenial place of worship the congregation returned to the little church, and there remained until the basement of the present edifice was ready for occupancy, i. e., June 29th, 1879. This house was not completed until the spring of 1882, when, under the pastorate of Rev. D. P. Putnam, D. D., it was dedicated March 19th. President Tuttle, of Wabash College, preached the sermon.

In 1878 Rev. Lewis O. Thompson, of Peoria, Ill., published a book on the prayer meeting which calls attention to a covenant entered into by members of this church during the ministries of Rev. C. H. Dunlap. As the use of such devices were not so common forty years ago as today, I will make an extract from this book:

"The Calvary Presbyterian Church of Springfield, Mo., is the leading church in its Presbytery, and well known for its labors of love and self-sacrifice; but its members had fallen into the habit so common in all our city churches of absenting themselves from the evening services in considerable numbers. Their pastor-elect, in view of the case, felt it to be his duty to resign. But the church would not permit this, and especially so when they learned the reason. They called a meeting of the congregation and immediately applied a remedy for non-attendance in the shape of a pledge, which was drawn up and signed. It was handed to the pastor and of course the ground of his action was removed. He then prefixed a letter to the pledge and had both printed together on a card, so that a copy might be sent to each one of the original signers. The following is a literal copy of that card:

"FORSAKE NOT THE ASSEMBLING OF YOURSELVES TOGETHER."

"BRETHREN, BE NOT WEARY IN WELL DOING."

"MIGHTY WITH THE HOLY SPIRIT, WE ARE UNVICTORIABLE."

Dear _____:

The following pledge was handed to me with your name signed to it. The good Lord is pleased with our vows made to Him, when he sees us earnestly trying to keep them. Believing that a frequent reading of this solemn pledge, to which you have signed your name, will assist you to carry it out, I herewith send you a copy of it. Please read Psalm lxvi: 12; Ps. lxxvi: 11; Ps. cxvi: 14.

Your Pastor,
C. H. DUNLAP.

PLEDGE.

We now pledge ourselves to self-examination and prayer, that the Holy Spirit may come into our hearts; to seek His enlightening power, that we may see our duty as believers, and to impart to us such a sense of our obligations to our Lord as will enable us to engage heartily in all Christian work, by a more regular attendance upon all the services of the sanctuary, by the cultivation of the grace of benevolence, and by seeking such spirit of love to all that we shall set a watch upon our lips and hearts, that all evil speaking with all bitterness may be put away from us.

"LO! I AM WITH YOU ALWAYS."

So far as we know the result of this action has come up to their most sanguine expectations. The evening services were at once well attended, the pastor was greatly encouraged. * * * The people were delighted by the new tokens of refreshing from the presence of the Lord, and with increased hopefulness the work began to go forward in their midst.

The ministers who have served this church are: John Cowan, pastor-elect, fall of 1860; Rev. F. H. Wines, S. S., spring of 1861

and fall of 1864 in connection with post chaplaincy: Rev. W. R. Fulton, S. S., spring of 1865; Rev. John Giffen, fall of 65; Rev. James A. Paige, pastor, November, 1866, to November, 1871; Rev. C. H. Dunlap, pastor-elect, April, '72--November, '79; Rev. J. J. Marks, D. D., S. S., November, '79--April, '81; Rev. D. P. Putnam, D. D., pastor, April, 81, to October, '87; Rev. T. H. Cleland, D. D., pastor, January, '88--June, '94; Rev. J. E. Sentz, pastor, October, '84--May, '97; Rev. Asa Leard, D. D., pastor, September, 97--November, 1900; Rev. Henry Little, pastor, April, 1901.

The church has sent out three colonies to form other churches—thirteen to form the Central Congregational Church in 1883, twenty-one to form the Second Presbyterian Church in February, 1885, and thirty-one to form the Westminster Presbyterian U. S. Church in July of the same year.

For many years the church has maintained an enviable record for benevolence. As far back as 1874, with a membership of 185, it reported \$121.15 for home missions and \$112.90 for foreign missions. For a number of years it has maintained the mission known as Fairmount Chapel. To this, under the pastorate of the lamented Dr. Leard, was added the mission which since his death has borne his name. Then, under the pastorate of Rev. Henry Little, the church assumed the support of Rev. Charles Magill as its missionary pastor in the Philippines. Mrs. Henry Sheppard, the sole surviving member of the original organization, whose name is still on the roll, has been a tower of strength to the church. Her husband was its chief financial support in the early years of the church. Their hospitable home held "the prophet's chamber" and frequently housed "the whole Presbytery." Since his death her benefactions have blessed many worthy causes beyond the bounds of the church. The session has had but two clerks. At the death of Charles Sheppard in 1886 he was succeeded in that position by the present clerk, William R. Gorton. A few months before the organization of the Ozark Presbytery in 1870 Mr. Gorton was elected to the eldership—a position he retains to this day. Probably no other man has served the Presbytery as temporary clerk as frequently as W. R. Gorton.

BOLIVAR (POLK COUNTY).

In the list of the churches of Osage Presbytery furnished Dr. Timothy Hill by Rev. Levi Morrison in 1861 is this entry:
"7, Bolivar, never existed, I think."

In early days Bolivar seems to have been a rendezvous for both New School and Old School ministers. Some of them lived

here, and it seems probable that considerable preaching was done prior to an organization. Near by was the Hermon Church, and Bolivar could not have been far off of the line of travel between the flourishing churches of North Prairie, in Hickory County, and Mount Zion, in Greene County. At the organization of the Presbytery of Southwest Missouri June, 1865, Bolivar is found on the roll. According to the ministers of Lafayette Presbytery, it was organized by Rev. D. A. Murdock, and was enrolled April 13, 1861, but this may have been a resuscitation of the New School work at the same place. When the Presbytery of Southwest Missouri was organized this church was practically extinct. The records of Ozark Presbytery indicate that it was subsequently organized in 1871, and again it was enrolled September 20, 1883. This entry states that it was organized by Rev. J. J. Marks, D. D., Presbyterian missionary. Since this date the church has had a continuous existence with the usual vicissitudes of a home mission church, accentuated by the fact that its members have cherished intellectual ideals that have called for pastors of more ability than they have been able to secure regularly. Hence the growth of the church has been retarded by frequent and protracted vacancies in the pulpit. Elders Abbe, Drake, Lyman and White have been familiar figures on the floor of Presbytery. Of these White alone remains. Within a few years the membership has been sadly depleted by the death or removal of a number of those regarded as the backbone of the church. If the means of grace had been sustained regularly in this church I doubt not that today Bolivar would be one of the self-sustaining churches in the Presbytery, giving its pastor an adequate support for full time. The church has a commodious house of worship and a good parsonagae.

(BRECKENRIDGE).

(NORTH SPRING RIVER) (JASPER COUNTY).

In the roll of churches presented to the Presbytery of Southwest Missouri September 30, 1865, these names occur. In the minutes of September 13, 1867, is this entry: "Breckenridge Church being reported extinct, was on motion ordered to be stricken from the roll." I find no further mention of North Spring River. It either disappeared or else, as is often the case, appears by another name. It was organized by Rev. John McFarland, and was enrolled by the Presbytery of Lafayette April 13, 1861.

CARTHAGE (JASPER COUNTY).

Prior to the Civil War Revs. John McFarland and W. R. Fulton did considerable pioneer work in Jasper County. But while permanent centers of Presbyterian activities were established in Dade, Lawrence and Greene counties, if any organizations were effected in Jasper, with the exception of North Spring River, they are so deeply buried in oblivion that I have not discovered their remains.

Shortly after the Civil War the church seized a strategic point in the county seat and from this center radiated in nearly all directions. The country districts in this county were destined to be the field of most effective operations during the seventies, whilst the infant organizations planted in the embryo mining centers during this same decade were destined to attain wealth, power and influence a quarter of a century later. Meanwhile the center had by no means yielded to the circumference in these directions. The first Presbyterian Church of Carthage was organized August 4th, 1867. For the next eleven years the Presbytery devoted unusual attention to the planting and establishing its work in Jasper County. Ten churches were organized, including the Carthage Church, and five of these erected houses of worship. To aid in the erection of these churches the Board of Church Erection spent \$3,500, and the Home Board probably spent as much as \$1,200. Not one of these churches attained self-support during this period. The Carthage Church was recommended for \$400 home mission aid as late as 1877, and was recommended again in 1879, the amount not stated. Thus of all parts of the Presbytery may it be said: "Freely ye have received," and it is certainly doing violence to the spirit of the Master to omit in practice the rest of his words, "Freely give." This church has had one asset that makes it unique among the churches of Southwest Missouri Presbyterianism. In the days of my youth and for a number of years the news columns of the religious papers teemed with items of interest from the Carthage Church—always signed "Sadie P. Kellogg." Whether the said Sadie was blushing maiden, matured maid or silvered matron I never knew, but I have often thought that a church with such an efficient reporter in its laity is certainly blessed. And if this item suggests a new sphere of usefulness to some dominant "Sadie" in my own or other churches it will have answered its purpose.

Mr. D. M. Knight, an elder in the church and the son of Rev. W. S. Knight, D. D., furnished the following sketch:

(N. B.—This is the completest sketch and practically the only one I have received fully written out from any church in the

Presbytery, and I insert it as it was written, though it carries the history to a later date than that of the other churches.)

FIRST PRESBYTERIAN CHURCH, CARTHAGE, MO.

The history of Carthage and of the First Presbyterian Church are so closely related that a little regarding the early days of the town must necessarily interest the reader.

The site of Carthage, the county seat of Jasper County, was chosen by two commissioners, Abel Landers and George Barker, who were appointed by the County Court in 1842 for that purpose. A plat of the city was furnished to the court on May 15th of that year.

The population was estimated at from 400 to 500 inhabitants in 1861, at the time of the breaking out of the war, when the region became the scene of active conflict, the Battle of Carthage being fought July 5th, 1861. After the fight the few citizens who remained were ordered to leave the town, some going to Fort Scott, Kan., others to Springfield and elsewhere. The place, deserted, became at different times a rendezvous for the armies of both sides, and during the years of 1862 and 1863 almost every building in the town was reduced to ruins, including residences, store buildings, the court house, jail and academy. Only the stone fireplaces and chimneys, standing here and there, marked the places where many of the houses had stood.

As soon as peace was restored, however, people again began coming to settle in Carthage, attracted by the wonderful beauty of the country, its resources and the fine natural location for the town. At that time could be seen a land which was generally a high rolling prairie, crossed by small rivers; fine orchards and grazing lands met great stretches of forests. The railroads extended as far as Springfield on the east, Sedalia on the north and Fort Scott on the west. Everything was in readiness to become permanently settled and develop rapidly and extensively, as has been shown to have been inevitable. Men who had passed over the region during the war were so attracted to it that they soon returned to make it their home, and people were drawn to it from almost every part of the country.

Two pioneer Presbyterian ministers, Rev. John McFarland and Rev. William R. Fulton, looked after the interests of Presbyterianism in this part of Missouri. And with their aid, on August 4, 1867, the First Presbyterian Church of Carthage was organized in what was known as Dunlap's Hall, on the south side of the public square.

Eleven members constituted the church, as follows: Almon Foster and Mrs. Sarah R. Foster, of Crown Point, Ind.; Benja-

min Beard and Mrs. M. O. Beard, from Franklin, Iowa; Mrs Sarah Lamb, from Thornton, Ind.; Alfred C. Baldwin and Mrs. Isabel Mitchell, from Hebron, Ind.; W. B. List, from Illinois; Mrs. L. L. Dunlap, from Texas; W. P. Davis and Mrs. Elizabeth Davis, from Fort Scott, Kan.

Mr. Benjamin Beard, a certified elder, was elected and installed as ruling elder. The young church held their services in various halls in the city for the first three years. After leaving Dunlap's Hall, in which the church was organized, the congregation worshiped in a building on the northeast corner of the square. In the meantime active measures were taken to erect a permanent house of worship on two well located lots on Grant street, three blocks south of the public square. From January, 1870, to November services were held in Regan's Hall, from which they were transferred to the new church building, then completed and costing in the aggregate, for lots and building, \$6,500.

By invitation of the church Rev. John W. Pinkerton entered on his labors as stated supply for one-half of his time on the last Sabbath of September, 1867. He was a man concerning whom the uniform testimony is given that he was loved and respected by all who knew him. His ministry extended over a period of nearly five years, up to the time of his resignation, August 15, 1872. During his pastorate he had as his assistants in the session Messrs. Benjamin Beard, Dr. A. C. Schell, Richard S. Stuckey, Richard Bulgin, George W. Lemley and J. D. Young. There were connected with the church in all during his ministry ninety-eight members, eighty by letter and eighteen by examination. From the pastorate of this church Mr. Pinkerton went to Iola, Kan., where he died February 12, 1875, aged forty-two.

Rev. Hiram Hill succeeded him as stated supply October 27, 1872. He labored faithfully for nearly a year, but owing to continued ill health was compelled to relinquish his work and seek the climate of California, where he was able to resume the ministry. During his ministry eleven were received by letter and one on examination.

Rev. O. T. Rice, of Des Moines, Iowa, began his ministry with the church on the last Sabbath of October, 1873, and performed it with earnestness and ability. His labors continued until May 11, 1875, when, on account of diseased eyes, he felt compelled to resign. During his ministry there were installed into office of the eldership Messrs. O. S. Pitcher, William McMillan, C. Rivers and J. S. McLees. There were received into the membership of the church fourteen by letter and four on examination, leaving, after removals and deaths, a total membership of sixty-six.

By invitation of the church, Rev. W. S. Knight, D. D., then pastor of the Presbyterian Church of Augusta, Ill., visited the church May 11, 1875, and after spending two Sabbaths with them was called to the pastorate, on which he entered July 18th following. He found, besides about seventy enrolled members, quite a company of newcomers, young families who were loyal Presbyterians and earnest workers. From time to time there were valuable additions to the church and a goodly number of young people became enthusiastic helpers and a source of inspiration to the pastor. As in most new churches, there remained a debt on the building, but by October, 1879, the whole amount, something over \$3,000, was paid, and the notes were burned with great rejoicing. As the membership was small, made up largely of new people, and money not plentiful, the spirit of devotion and systematic work of the whole congregation was evident in the accomplishment of this step forward. It was decided that self-support must come next. In the spring of 1878 the help of the Home Mission Board was relinquished. Mr. Knight was then installed pastor and the church felt it had taken on new life. In the accomplishment of these things all honor must be given to Col. Pitcher and his wife, who gave liberally, and were always a source of strength and help. Col. Pitcher as a member of the session was wise and judicious in helping to guide its affairs in this formative period. So, also, was William McMillan, who continued to serve in the eldership for over fifteen years.

Meantime the church was realizing its duty in helping to spread the gospel in the world. While yet a mission church a Woman's Missionary Society had been formed and some of the members of the church had adopted tithing. Steady growth and harmony characterized these years. Many were the seasons of refreshing which blessed the church, often in union services with sister churches of the community. The Sabbath school was large and well organized, the Young People's, Endeavor Societies and Mission Bands were well sustained. Many missionaries from the foreign field came bringing information regarding the work of the kingdom and inspiring the workers to "attempt greater things for God."

After eighteen years of earnest work, Dr. Knight was called to the Presidency of Lindenwood College, St. Charles, and on June 16, 1893, a congregational meeting was held for the purpose of asking Presbytery to dissolve the pastoral relation, which had been blessed to pastor and people, and during which the membership had grown from seventy to three hundred and fifty, well organized and doing good work.

In the early years of his pastorate Dr. Knight had gathered about him a few men who were interested and planned for the

starting of an educational institution—Carthage Collegiate Institute. For this institution Dr. Knight worked through all the rest of his life, and many of the members of the church gave largely to it. In 1900 Dr. Knight returned to Carthage and undertook to place Carthage Collegiate Institute upon a good basis, and as its President he labored hard against heavy obstacles. He succeeded in freeing it from debt, improving the property and raising the standard of its work. But the strain was too great and he was called from his labors to his heavenly home November 15, 1905. His death was keenly felt, not only by the church, but by the entire community, for whose interests the best years of his life had been given, and which he loved.

Rev. G. H. Hemmingway, of Tipton, Iowa, was invited to supply the church for six months by an action of the session on September 17, 1893, and on March 28, 1894, the congregation extended to him a unanimous call to the pastorate, which he accepted. His pastorate was one of continued helpfulness and blessing to the people. The missionary and other general interests of the church were well sustained, and many additions were made to the membership of the church. Dr. Hemmingway devoted himself closely to the welfare of his people, and particularly good results were evidenced in connection with the Oak Grove Chapel, in the west part of Carthage, where Sunday school and midweek services had been conducted, under the care of the church, since about 1880. Dr. Hemmingway resigned January 31, 1897, to accept the pastorate of the Presbyterian Church of Bloomsburg, Pa.

On March 10, 1897, Rev. Harry Omar Scott, D. D., of Hastings, Neb., was called to the pastorate and began his work with the celebration of the thirtieth anniversary of the organization of the church. This was a delightful occasion. During Dr. Scott's ministry, on July 12, 1903, at 12 m., what was known as the Westminster Presbyterian Church was consolidated with the First Presbyterian Church. Dr. Scott devoted himself untiringly to the strengthening of the work of the church and to the interests of the community. The budget plan was adopted for the benevolences of the church, and by systematic work the offerings to the boards were greatly increased on the part of the general membership. There were a large number of additions to the church and the roll was much increased. On May 31, 1905, Dr. Scott resigned to accept a call to the Presbyterian Church of Guthrie, Okla.

Rev. Huston Taylor, of Waterville, N. Y., succeeded Dr. Scott, accepting the call of the congregation, voted at its meeting July 30, 1905, and began his work on the first Sabbath of September. The membership at this time numbered over 500.

The membership of the session was increased to twelve members and the work of the church was so systematized that the benevolences were greatly enlarged. Besides increased gifts to missionary work from the membership at large, the Woman's Missionary Society, the Mary Morrison Moore Missionary Society, a band of the younger women, which took its name from its first leader and founder, Mrs. J. L. Moore; the Deo Data Band, in which the children had been trained in missionary work for nearly twenty-five years, and the Endeavor Society were all doing good work. An effort was made to begin a new building such as the congregation desired, and by action on November 28, 1906, the trustees were instructed to purchase what was known as the Bronsill property, on Main and Chestnut streets, for the location of the new church. The effort to start the building was not successful, and as the old First Church building was no longer fit for use, the congregation changed its place of worship to the former Westminster property in January, 1908. Mr. Taylor resigned from the pastorate on December 13, 1908, to accept the call of the King's Highway Presbyterian Church of St. Louis, to become their supply.

Rev. Samuel R. Gordon, D. D., of Henry Kendall College, was secured as regular supply of the church until a pastor should be called, and won the love and esteem of the people, bringing great blessing through his preaching of the Word.

Rev. James D. McCaughtry, Ph. D., of Streator, Ill., was tendered a call to the pastorate on March 31, 1909, and having accepted, was installed June 8th. Under his leadership the church is moving forward, strengthened in all of its departments, growing in membership and pressing on to do its full share of the Master's work in His kingdom on earth.

NEOSHO (NEWTON COUNTY).

Nestled among the foothills of the Ozarks and near the gateway from imperial Missouri to the land for many years known as Indian Territory is the quaint and beautiful little city of Neosho. Here in bygone days the Southern Confederacy established its last seat of government for the State of Missouri. Oftentimes those old hills reverberated with the sound of artillery. The stains of carnage have washed away, but the eternal hills still feed the mammoth spring which unceasingly sends out a vast volume of purest water, enough to satisfy the cattle upon a thousand hills.

Shortly after the gentler days of peace had dawned a little company of those who held to the Presbyterian faith and order were wont to assemble for the worship of God in that old court



MT. ZION CHURCH, 1845



NEOSHO CHURCH

house where but a few years ago were discussed the perplexing problems of state. And this faithful band continued to worship in court house and Masonic Hall until they were able to erect a house of worship.

On the 29th day of October, 1867, Rev. J. W. Pinkerton and John McFarland organized seven women and two men into the Presbyterian Church of Neosho. The following April the church was enrolled by the Presbytery of Southwest Missouri.

A historian of the church, writing some twenty-nine years after its organization, said: "There have been 349 members. As there were seven ladies to two men in the beginning, so the record has been pretty generally maintained."

The two men—J. H. Miller and Dr. A. C. Schell—were made ruling elders. Mr. Miller was subsequently recommended by Presbytery to the Foreign Board as a suitable man for a missionary to the Indians, and after a short time Dr. Schell was induced by Rev. J. W. Pinkerton to move to Carthage to help to keep alive the struggling church in that place. As the Doctor practiced dentistry in the two towns and the need of an efficient elder seemed to be greater in Carthage than in Neosho, he listened to this call of the church and took up residence in Carthage. To such straits were our churches reduced forty years ago! But the good elder returned to Neosho, went away again, and returned to remain until this day. For nearly two years Rev. J. W. Pinkerton rode across the country from Carthage and preached for the Neosho Church once a month. He was followed by Rev. J. M. Brown, under whose ministry the first house of worship was erected and dedicated November, 1871. Rev. Dr. Worth preached the dedicatory sermon. For twenty-five years the congregation continued to worship in this building, and on the morning of the 31st of January, 1897, it was destroyed by fire (originated from a defective flue). The first installed pastor of the church was Rev. B. F. Powelson, whose pastorate embraced the brief period of less than two years. The church was then ministered to in turn by two of her own sons who were licensed by the Presbytery—Squire Glasscock and D. L. Lander. Mr. Lander remained with the church for four years. From a historical sketch of the church prepared by Rev. R. W. Ely I glean: "On February 18, 1880, the Rev. J. N. Young was called to fill the pulpit. March 12th, 1882, Rev. F. M. Baldwin entered upon his labors with the church, and upon January 28, 1883, a call was extended for the services of Rev. J. M. Hunter. In the fall of 1884 Rev. T. R. Easterday took charge of the church and remained on the field until October 1, 1888, when the present incumbent (Mr. Ely) entered upon the duties of the field. During this period of twenty years some four students labored upon the

field during their summer vacations." Mr. Easterday secured an addition to the church of a lecture room and study, and he and his wife placed in the church a fine pipe organ, which was destroyed in the fire of 1897.

But every mention of Neosho brings to the mind's eye the tall form of that manly man and stalwart pioneer of Jesus Christ—Rev. R. W. Ely. As a seminary student Mr. Ely spent his summer vacations of 1883 and 1884 preaching to the churches of Neosho, Granby and Locust Grove (Westminster). His labors were abundantly blest and an urgent invitation was extended him to return to the church upon his graduation the next spring. But the call of the frontier was stronger and Mr. Ely went to North Dakota. Neosho was not to be thwarted in her designs upon his services. Repeated and importunate calls finally brought him back to the scene of his student labors in October, 1888. By this time the work at Granby was abandoned and he preached twice every Sabbath to the Neosho Church, which consisted of about forty members. In addition to this, the third Sabbath of each month he preached at Locust Grove. In 1892 the Neosho session allowed their pastor two Sabbath evenings a month for six months of the year for the work at Seneca. For eleven years this was kept up. It involved a drive of seventeen miles, yet the pastor never missed his appointment more than two times in eleven years. Mr. Ely gave to Neosho fifteen years and two months' service—fourteen years as installed pastor. In this time he missed only one Sunday on account of inability, received 147 on profession and 91 by letter. That the church might become self-supporting he took it off the Board the first year and for several years lived on a salary of \$500. In 1889 the church erected a parsonage. Perhaps I ought to have said Mr. Ely erected it, for he it was who hauled lumber from six miles in the country and whose own hands helped to put it together, and for two years he paid the monthly dues to the building and loan fund, at which time the Ladies' Aid came to his relief.

On the 31st of January, 1897, the church and the parsonage that represented so many sacrifices went up in smoke and flame. This was Saturday morning. The pastor's sermons for the following day were either burned or lost. But, nothing daunted, pastor and people went to the Methodist Church, on Spring street, and held services. The congregation figured on a frame building to take the place of the one destroyed. The pastor said, 'Let us build of stone,' and 'stone it was. The present beautiful structure, with an auditorium to seat 300 and a lecture room of nearly 200 more, was dedicated February 18, 1898. The following summer the parsonage was rebuilt and enlarged. Completed and

paid for, this gave to Neosho one of the best church plants in the Presbytery at that time.

For fifteen years the biography of Mr. Ely and the history of the Neosho Church are so interwoven that they are inseparable, and when the separation comes there must be many broken threads. Mr. Ely accepted a call to the Presbyterian Church of St. Charles and the pastoral relation with the Neosho Church was dissolved October 23, 1903. Ostensibly he went to his new field because of the better educational advantages offered his growing family. An indomitable worker like Mr. Ely establishes precedents and accumulates duties in a long pastorate that become all but too heavy to be borne, and I fancy that the only relief in sight was that which came through removal. But the memories are still tender in the church where he united in marriage 128 couples and ministered at 144 funerals. Rev. H. M. Gilbert, B. L. Stewart and J. W. Hudiburg have since ministered to this church. On the 16th of April, 1907, the Presbytery of Ozark convened in this church for its last session. On the second day of this session Presbytery received the Neosho Church, formerly Cumberland Presbyterian, and united the two churches under the name of the First Presbyterian Church of Neosho. That evening Rev. J. W. Hudiburg was installed pastor of the United Church. Rev. B. M. Shive, D. D., preached the sermon. The Moderator, Rev. G. H. Williamson, presided and propounded the constitutional questions. Rev. B. P. Fullerton, D. D., delivered the charge to the pastor, and Rev. D. B. Whimster the charge to the people. The United Church reported a membership of 208.

AVILLA—WHITE OAK (JASPER COUNTY).

On the 3rd of April, 1868, Revs. J. W. Pinkerton and W. R. Fulton were appointed to organize a church at Avilla "if the way be clear." The entry on the minutes of September 4, 1868, is as follows: "Rev. W. R. Fulton, from committee appointed at a previous meeting to organize a church at Avilla, reported the duty performed and recommended that the church be enrolled. The report was accepted and adopted and the committee discharged." On the 25th of April, 1874, the name and location were both changed. Henceforth the church was called White Oak. The church had a struggling career and worshipped in a school house for eight or ten years. While Rev. G. H. Williamson was serving the Greenfield Church (1882-85) he arranged to give a week night service to White Oak. One Thursday in February he drove from Greenfield in a drizzling rain, reached Red Oak after dark, went out by a log and gathered leaves and sticks to start a fire in the school house. The lighted candles attracted

an audience of two girls and three dogs! Mr. Williamson preached his sermon nevertheless. Text, "Thou hast kept the best wine until now." The news of this service spread rapidly. An announcement was left for another service two weeks hence. The people said if Williamson could drive from Greenfield they could go from their homes. At the next appointment "the woods were full" of people, and by the fifth Sunday in June or July a church was dedicated out on the prairie free of debt.

(GRANBY) (NEWTON COUNTY).

The day after the appointment of a committee to organize a church at Avilla Revs. J. W. Pinkerton, W. R. Fulton and James A. Paige were appointed to organize at Granby. Previous to this September 30, 1865, the committee appointed to present a roll of the churches in the bounds of the Presbytery of Southwest Missouri included Granby in the list. When or by whom it had been organized, or whether it was simply a preaching station, deponent sayeth not. The committee alluded to above evidently organized the church, for on September 4, 1868, is this entry in the minutes of Presbytery: "The church at Granby was recommended to the Board of Church Extension for an appropriation of \$100 to remove debt remaining on their house of worship."

For some time the church was grouped with Neosho, but it never flourished. September 29, 1876: "Rev. D. L. Lander reported the organization of the First Presbyterian Church of Granby April 16th, 1876, consisting of seven members, with one elder." Subsequently the church was disbanded and the property sold.

URBANA—BUFFALO (DALLAS COUNTY).

On the 4th of September, 1868, Rev. John McFarland was appointed to organize a church at Urbana, some fifteen or sixteen miles north of Buffalo. March 26th, 1869, he reported that he had organized the church with eleven members and A. F. McDowell as ruling elder. The church at Buffalo was enrolled March 31st, 1871, by the Presbytery of Ozark, and on October 11th, 1873, the two churches were consolidated, taking the name of the latter. Rev. L. J. Matthews ministered to this church in an early day, and since his time it has probably had a score of students, licentiates and ministers who have preached there for a short time, and still maintains a moribund existence. The difficulty in grouping the church satisfactorily has been partially

responsible for this condition, but it must be confessed that internal conditions have had their weight.

PANTHER CREEK—CONWAY (LACLEDE COUNTY).

Rev. James A. Paige reported (to Presbytery of Southwest Missouri) that on the 31st day of December, 1868, he had organized a church at Schmalhorst's Mill, in Laclede County, of nine members (since increased to fifteen), with two ruling elders, viz., William H. Schmalhorst and Matthias G. Miller, and one deacon. The church was enrolled by the name of Panther Creek, changed by request to Conway September 30, 1870. Mr. Schmalhorst is still an elder in this church and has the rare distinction of having a son share with him a position in the session. The following ministers have served this church: Revs. J. A. Harwood, 1868-70; A. W. Elliott, 1870-72; H. A. Tucker, 1872-75; L. J. Matthews, 1875-77; George F. Davis, 1882; W. R. McElroy (student), in summer of 1888; C. S. Zorbaugh (student), summer of 1892; N. D. Bristol, 1892-94; Warren Mooney, 1894-96; W. G. Moore, February, 1897, to December, 1899; William Alexander Smith, W. N. Crozier, Pliny S. Smith and W. L. Hackett. Beginning with the pastorate of Mr. Moore the church entered upon an era of prosperity hitherto unknown, and although it has had its drawbacks since then, it is today the best equipped village church in the Presbytery. An unusual number of the sons and daughters of this church have entered college, and the church has been a constant feeder to the Springfield churches.

(LOCUST GROVE—WESTMINSTER) (NEWTON COUNTY).

The organization of the Locust Grove Church, subsequently known as Westminster, was reported to Presbytery by Rev. W. R. Fulton August 20th, 1869. It started with eight charter members, one of whom was elected ruling elder. It was grouped with Neosho for many years and received the spiritual ministrations of such ministers as Revs. J. M. Brown, B. F. Powelson, D. L. Lander, R. W. Ely and others. The church was dissolved October 25, 1905.

(BETHEL) POLK COUNTY).

Historic interest in this defunct church centers in the fact that in its eldership were the names of Drake and Strain—names so long and favorably associated with the Bolivar and Fair Play churches. The church was reported to Presbytery by Rev. John McFarland April 15th, 1870, as having been organized since the

last meeting. Elder W. G. Drake represented the church in Presbytery. Sixteen persons constituted the charter membership. For a time the church formed a part of a group served by Rev. Enos M. Halbert. It was dissolved October 18th, 1883.

(MINERSVILLE) (JASPER COUNTY).

The Minersville Church was enrolled the same day as the above—the last church enrolled by the Presbytery of Southwest Missouri. It was organized by Rev. J. W. Pinkerton with four members. Erastus Peet was the ruling elder. By April 24th, 1872, the membership was reduced to two and the church was dissolved.

CHURCHES ORGANIZED AND ENROLLED BY OZARK PRESBYTERY 1870-1907.

In the list of the churches of Southwest Missouri Presbytery no mention was made of the churches in Henry County, which for a brief time belonged to the jurisdiction of that Presbytery, because their enrollment there was for but a brief time and in the new adjustments they fell not to the Presbytery of Ozark, but to that of Osage. Upon its organization the Presbytery of Ozark began an investigation of fields and churches whose origin is buried in oblivion and whose destiny it was, after resuscitation, to be cast with the Osage Presbytery or the Southern Church. Such were the churches of

NEVADA (VERNON COUNTY).

(PROSPERITY) VERNON COUNTY).

(LAMAR) (BARTON COUNTY).

Minutes March 31st, 1871: "Revs. Messrs. Fulton, McFarland and Pinkerton were appointed to visit the churches of Lamar, Nevada and vicinity and report to next meeting." Fulton, McFarland and Pinkerton, appointed to visit the churches of Lamar, Nevada and vicinity reported that they had done so in part and found nothing encouraging in that field."

April 13th, 1872: "Letters from Nevada City were read showing the importance of occupying the place at once, whereupon a committee consisting of Rev. W. R. Fulton and Elder Seroggs were appointed to visit that field, and if the way be clear to organize a Presbyterian Church."

Minutes September 14th, 1872: "The Rev. W. R. Fulton re-

ported the organization of a church at Nevada City, Vernon County, consisting of ten members (four elders and one deacon). The church was enrolled."

Minutes April 10th, 1875: "The church at Lamar was on motion stricken from the roll and the remaining members be (evidently were) directed to attach themselves to the church of Prosperity."

Lamar was subsequently occupied by the Presbyterians, U. S., and Vernon County was transferred to the Presbytery of Osage in the fall of 1874. In the readjustments of 1907 this county was placed in the confines of Carthage Presbytery. The reader is referred to Hill's History of Kansas City Presbytery, pp. 293, 294 and 302, for sketches of Nevada and Prosperity. The above is given as indicating work done at an earlier date than that suggested by the records available to Dr. Hill.

But the new Presbytery was not more intent on looking up moribund organizations than it was in entering new fields.

Minutes March 31st, 1871: "Organizations of new churches were reported at:

"Pierce City, January 22, 1871, with nine members, by Rev. W. L. Miller. T. Rakaby, elder; A. Bavington, deacon.

"Logan, March, 1871, James B. Milliken, elder, by Rev. W. H. Downing.

"Verona, March 26, 1871. Elders Thomas Lumley and Geo. A. Purdy.

"Mountain Grove, Elders Andrews and Griffith.

"Bolivar, Elders Randolph and Strain.

"Buffalo."

Sketches of Bolivar and Buffalo are given above. The careers of the other churches were brief and uneventful. The reunion of 1907 brought from the Cumberland wing of the church into the united body churches at Pierce City, Verona and Mountain Grove.

STOCKTON (CEDAR COUNTY).

"Rev. W. R. Fulton reported the organization of a church in Stockton of seven members, with one ruling elders, James H. Bovell, elected and installed."—Minutes October 6, 1871.

The church was stricken from the roll April 30th, 1885, and restored September 15, 1887. The committee appointed to visit the church at that time failed to report at the next meeting—at least no record of a report is given. As the church disappeared from the roll once more, the writer organized it again in December, 1902, and it was enrolled April 14th, 1903. In the days of Fulton and McFarland a few staunch Presbyterians lived in or

near the capital of Cedar County, and they seem to have been in touch and fellowship with the Presbyterians of Greenfield and other places. One of these, Hugh Ross, left a farm of 540 acres that at the death of his wife was to be sold and the proceeds used to build a Presbyterian Church in Stockton. The will was filed for record February 10, 1860. With the lapse of time the farm has become very valuable, and if the will of Mr. Ross is ever carried out the little flock ought to have a commodious and elegant house of worship.

PRESTON (JASPER COUNTY).

This church was organized by Rev. J. W. Pinkerton October 8th, 1871. The field was practically abandoned in 1876, when this entry was made in the minutes (March 11th): "Resolved, that in view of the removal of several members of the Preston Church and the organization of a Cumberland Presbyterian Church covering the same territory, and the conviction on the mind of Presbytery that all the time of Brother Glasscock is required at Joplin, that the brother be excused from laboring at Preston until next meeting of Presbytery." Numerous ministers efficient and otherwise have served the church since that time, and it continues on the roll of Presbytery.

NEWTONIA AND RITCHHEY (NEWTON COUNTY).

The name of this defunct church awakens reflections I am tempted to record. In 1868 my childhood home was transferred from Texas to Newtonia, Mo. When the St. Louis & San Francisco Railroad went through Newton County we moved to the railroad, and father helped the Ritcheys to found the town of Ritchey. There was a conviction broadcast at that time that every railroad town would speedily become a city of pretentious dimensions. Many of these towns have not yet realized the expectations of their founders. Not to mention others, Ritchey answers to this statement. Our stay there was brief and I carried with me to our new home in Johnson County the impressions of a child eight or nine years of age. I did not pass through the place again until I had finished my collegiate and theological education and had entered the ministry. Then my thoughts were similar to those that coursed through my mind as I went to Neosho to attend Synod the other day. About 150 yards from the depot is the building where father kept store and hotel. I had recollected it as a quarter of a mile away. Back of that is an ordinary hill whereon stands a brick house similar to the resi-

dences galore of the well-to-do in many towns and cities. I had remembered it as a palatial structure commensurate with the requirements of the fabulously rich. Yes, I have occasion to remember it, for behind that building in its incompleted state I had hidden in an act of disobedience that led to the utterance of my first lie, and a little farther back grew the hazel switch that helped to keep the incident green in memory. Ah, but memory painted that hill as a mountain. Across the branch on another hill and near an open field stood the old school house, with its rude pipe desks. One day "Jim" struck his bare toe through the crack in the desk and dug into my back, and I pinched the toe. Two boys stood out on the floor and again the hazel switch was in evidence, and while my own back was yet smarting, at the risk of getting another rap, I leaned over and whispered, "I wouldn't cry, Jim, if I was you." And sometimes it has seemed to me that that boyish attempt to be a consoler was the foregleam of a sentiment that led me to enter a ministry of consolation. And I am sure that the refusal to be caught in "black man" or "base" played in that open field had something to do with my tendency to "persevere" in anything I undertake. Space forbids me to tell of the bottom farm where I planted my first corn, the prairie where the cows roamed and where we gathered strawberries, and the mill down the creek where the miller gave me a fish on my birthday. But if the prospective of childhood presents sights and scenes on so much vaster a scale than after years reveal them to be I fancy that many things that "loom up big" now will seem to be of small consequence bye and bye.

The church of Newtonia and Ritchey was organized by Rev. W. L. Miller at Newtonia, and was enrolled by the Presbytery October 12th, 1871. It received the double name because the membership resided in the two towns. Like the town of Ritchey, it failed to realize expectations and was soon abandoned. My father was a ruling elder in this church.

SALEM (JASPER COUNTY).

The Salem Church was organized by Rev. W. L. Miller, and was enrolled by Presbytery April 12th, 1872. Thirteen members constituted the charter roll, two of whom were made ruling elders. The church was originally located in the country about three miles from its present location, in the town of Jasper. Hard by the original location may still be seen "God's acre." From the eldership of this church T. H. Allin entered the ministry after having done such efficient work as a lay preacher.

Another elder of this church whose counsels were of great value to the Presbytery was S. Cadwallader. Before the city

churches assumed such prominence in the Presbytery this was one of that group of Jasper County churches that received such efficient services and repaid the efforts that were put forth in its behalf. Like many of our village and country churches, its history is marked by uneventful short time services of various ministers, followed invariably by months of vacancy. Ministers: W. L. Miller, T. H. Allin, W. A. Cravens, R. T. McMahan, F. M. Hitchcock, J. T. Curtis, A. M. Mann and B. F. Logan.

SHILOH (JASPER COUNTY).

GRACE (JASPER COUNTY).

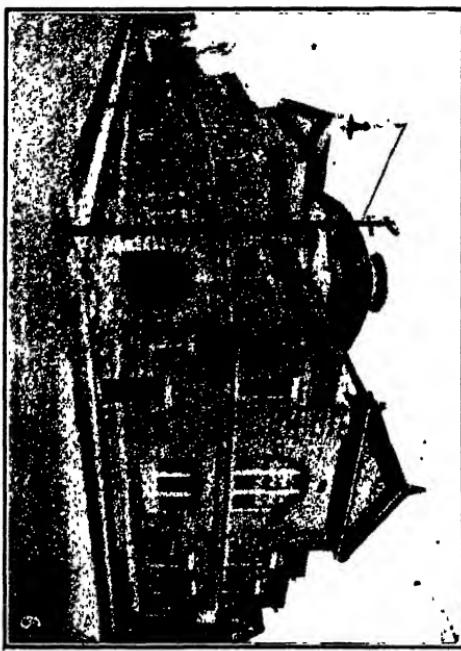
"Rev. Miller reported the organization of a church in the northeast corner of Jasper County, consisting of eighteen members, one elder and two deacons. Church called Shiloh."—Minutes October 11th, 1873.

The Grace church was organized by Mr. Miller, February 21st, 1875, with eighteen or nineteen members. Removals and the inability of Presbytery to keep these fields supplied with stated preaching led to their dismemberment and disappearance from the roll of Presbytery. Grace church was restored to the roll Sept. 22, 1898, and was apparently a reorganization of the two churches. Under the supervision of Rev. G. M. Caldwell a house of worship costing \$1200 was erected in 1899. Revs. G. M. Caldwell, W. A. Smith, local evangelist; E. A. Junkin, Revs. T. C. Guy and B. F. Logan have served the church since its reorganization.

ASH GROVE (GREENE COUNTY)

The minutes of Oct. 11, 1873, contain this entry: "Rev. J. M. Brown reported the organization of a church in the western part of Greene county consisting of 12 members, with three elders, viz, Samuel Blackburn, Thomas Mayes and William Dalzell, who were ordained and installed, the church to be called Presbyterian Church of Ash Grove. The church was placed on the roll." Among the ministers who have served this church are Revs. C. C. Hembree, G. T. Thompson, G. H. Williamson, Jay C. Hanna, B. H. Gragg, Charles Memmott, J. W. Knott, W. L. Hackett and S. V. Sydenstricker. During Mr. Hackett's term of service April, 1903-April, 1904, the house of worship was destroyed by fire and the congregation began worshipping in the Cumberland Presbyterian church. And when Mr. Sydenstricker came he was employed by the two congregations. The two congregations erected a commodious manse before they were officially consolidated,

FIRST CHURCH OF JOPLIN.



and were to all intents and purposes one church. The New Presbytery of Ozark ratified the consolidation June 18, 1907.

(VIRGIL CITY) (CEDAR COUNTY).

"An application was received from the Virgil City Presbyterian Church (O. S.) to be taken under the care of this Presbytery, and the name to be placed on the roll of our churches. Owing to certain irregularities in this application Presbytery directed that the matter be referred back to the church to make a regular and formal application to this Presbytery at its adjourned meeting, to be held in Neosho, Mo."—Minutes October 17th, 1873.

"The following resolution was read and adopted: 'That the request of a portion of the members of the Virgil City Church to be received under the care of this Presbytery be granted, the church put upon our roll, and that we instruct our Presbyterial Missionary to visit this church as soon as possible.'—Minutes November 1st, 1873.

Query: Is (O. S.) the clerk's designation of the Presbyterian Church, U. S.? This church does not appear on the permanent roll of the Presbytery, though the resolution called for its placing there. It was organized with fifteen members by Rev. J. Galbreath, and was enrolled by the Presbytery of Lafayette, U. S., September 8th, 1870.

JOPLIN FIRST (JASPER COUNTY).

"There is a new town in Jasper County. Its name is Joplin. location fourteen miles southwest of Carthage, on the farm of J. C. Cox. Has lead in unlimited quantities under it. Everybody out of employment ought to go there and dig. This is better than doing nothing and it may lead to certain fortune."—Chronological data for June 22d, 1871, in Jasper County History.

In the Joplin Daily Globe of September 28th, 1906, it is stated that W. J. Hayden, a missionary of the American Sunday School Union, organized the first Sunday school in Joplin more than thirty-five years ago. Telling of his experiences at the time, Mr. Hayden said: "There was only one brick building in Joplin then, the residence of John C. Cox. While here I stayed in the home of a man who had a house built of hay. It was the only residence of the kind I have ever seen. Though built almost entirely of hay, it was comfortable and well arranged. * * * The town was just then beginning to attract attention and some mining was being done along Joplin Creek. It was in a little

frame building near this stream where I organized the Sunday school, which had the distinction of being the first to be established in the city." Joplin First found a place in the annals of Ozark Presbytery April 24th, 1874, when this entry was made: "Rev. B. F. Powelson reported the organization of a Presbyterian Church at Joplin on the 28th of December, 1873, consisting of thirteen members, with two ruling elders. The church was enrolled." There is some uncertainty as to the date of the organization, but probably the above is correct. Mr. A. B. McConnell, one of the elders, wrote me: "There are two or three old session record books. * * * In one of these it is stated that the church was organized in 1872. It is also stated in one record that the organization was approved by the Presbytery of Ozark in the spring of 1873." Mr. McConnell places the date of organization on the 27th of December, instead of the 28th, as per the records of Presbytery, but he intimates that the historical parts of the old records appear to have been written from memory. The roster of charter members includes the following: W. H. Clippinger, Mrs. M. A. Clippinger, Mrs. D. Gordon, Mrs. M. E. Allen, Mrs. J. M. Thompson, Mrs. Mayfield, Mrs. Alcorn, Mr. Clayton, J. H. Taylor, E. Rogers, Mrs. E. Samuel and Mrs. Sullivan. Of these charter members, Mrs. Allen alone remains. Messrs. Clippinger and Clayton were elected ruling elders. It will be seen that the names of twelve members are given. Deponent sayeth not what became of the "thirteenth" mentioned in the Presbyterian report. The newly organized church, largely through the liberality of John H. Taylor, purchased a half interest in the M. E. Church, South, located in East Joplin, and continued to worship there until the fall of 1876. Thereupon the church decided to locate in what was then called West Joplin. Ferguson's Hall was rented for a year, and here the little flock worshipped until they were ready to occupy their new church at the corner of Seventh (then called Eighth street) and Main streets. The lots for this structure were donated by O. S. Pitcher, and the total cost was \$4,000, of which the Board of Church Erection contributed \$1,000. The second house of worship was erected in 1900 at the corner of Pearl and Sixth streets. Mr. John H. Taylor donated the adjoining lot, on which was erected a commodious manse at a cost of \$2,000. The church building itself cost \$29,000, and is more nearly adapted for institutional work than any other building within the bounds of the Presbytery. The ministers who have served the church are:

Rev. Squire Glascock, S. S., from December, 1873, to summer of 1876.

Rev. Donald K. Campbell, P., from November, 1876, to fall of 1879.

Rev. H. W. Woods, P., from fall 1879 to February, 1881.

Dr. J. J. Marks, S. S., April, 1881, to October, 1881.

Rev. G. H. Williamson, P., October, 1881, to October, 1883.

Rev. F. R. Farrand, P., October, 1883, to October, 1885.*

*The records of Presbytery date this pastorate from May, 1883, to April, 1884. The above was furnished by one of the elders.

Rev. A. S. Miller, S. S., April, 1885, to November, 1885.

Dr. Henry B. Fry, P., November, 1885, to November, 1886.

Rev. J. A. Gerhard, P., February, 1890, to February, 1896.

Rev. J. B. Welty, P., May, 1896, to September, 1902.

Rev. L. H. Shane, P., January, 1903, to June, 1904.

Dr. B. M. Shive, P., January, 1905, to June, 1908.

Dr. W. S. Knight served the churches as supply during the interims following the resignations of Dr. Welty and Mr. Shane. This church gave to the Presbyterian ministry one of her brightest sons, E. W. Clippinger, and her elders, notably John H. Taylor, G. B. Young and A. B. McConnell, have been numbered among the most faithful and efficient Presbyters. From time to time the church has maintained successful missions, and from two of these the Bethany and the North Heights churches have been erected. When it became evident that the Presbyterian and Cumberland Presbyterian churches would unite the Cumberland Church of Joplin transferred its property to this church (1904), and its entire membership was added to the roll of the First Church. For at least fifteen years this church received aid from the Board of Home Missions. Under the pastorate of Mr. Gerhard it became easily self-sustaining, and during the pastorate of Mr. Welty it took rank with the strongest churches in the Presbytery.

(LINN CREEK) (CAMDEN COUNTY).

“Linn Creek Church was ordered to be entered on the roll.”

—Minutes September 25th, 1874.

“It appearing that no communication has been received from Linn Creek for a number of years, although written to, and that no elder is there, the name was ordered to be stricken from the roll of Presbytery, and the stated clerk was instructed to give letters of dismissal to such members as may be there.”—Minutes April 3rd, 1884.

This is the Alpha and Omega of this church. To this luminous record may be added the facts that it was grouped with Hermitage, and that at one time Presbytery appointed a committee consisting of Rev. E. M. Halbert and Elder Lee to counsel with the church. If it was located in Camden County, as I infer, its

chief historic interest centers in the fact that the Presbytery has had at least one organization in that county.

(MOUNT BETHEL) (POLK COUNTY).

"Rev. J. M. Brown reported the organization of a Presbyterian Church in August, 1874, in Polk County, consisting of twelve members, with two ruling elders. Report accepted and the church entered on the roll."—Minutes September 24th, 1874.

I infer this was the Mount Bethel Church an offshoot from the Mount Zion Church, and located near Orleans. It was ministered to by Rev. E. M. Halbert and later by Rev. G. F. Davis. After repeated efforts to disband the church the members were dismissed to the churches of Bolivar and Mount Zion, and the name was dropped from the roll April 11th, 1889.

(HERMITAGE) (HICKORY COUNTY).

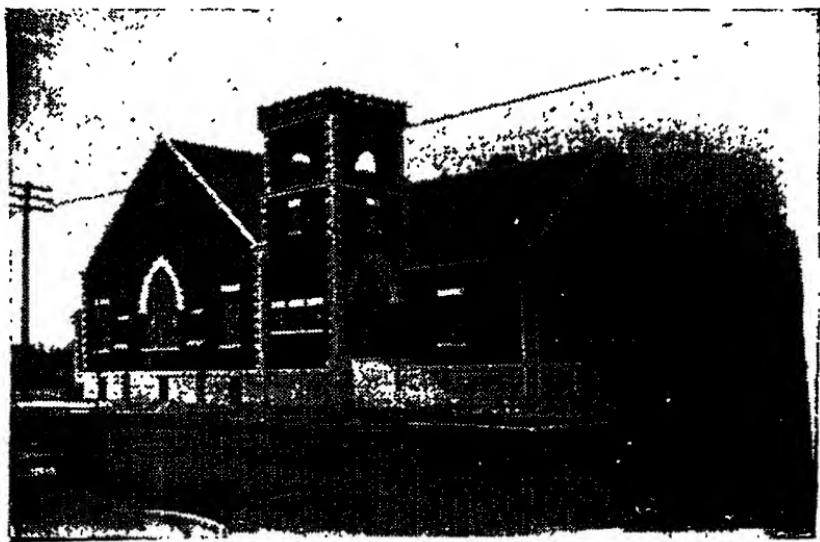
"The first platted town in the country (Hickory), Hermitage was made a town site in 1845." That its growth was not phenomenal is seen in the statement: "In 1859 W. E. Dorman built his large two-story frame hotel on the east side of the square, and put up a dinner bell on the top of a pole in the yard. This was a noted advance in the town."

Before the Civil War Presbyterian ministers made Hickory County a regular rendezvous. While North Prairie Institute was flourishing and when Weaubleau listened to the preaching of the Calvinistic faith Hermitage was not passed by. Among others, Rev. W. H. Smith preached there. With the coming conflict services become more desultory, and when the carnage had died away more or less abortive efforts at revival were made.

"Rev. J. L. Vawter reported the organization of a church at Hermitage consisting of twenty members. Messrs. J. B. and E. F. Halbert were elected and installed elders. Church was enrolled."—Minutes April 10th, 1875.

PLEASANT VALLEY—LOCKWOOD (DADE COUNTY).

The Pleasant Valley Church was organized by Rev. W. R. Fulton February, 1876, with twelve members. Grouped with Ash Grove, it was here this worthy herald of the cross terminated his earthly labors. On the 19th of December, 1880, Mr. Fulton preached his last sermon in this church. Text, "The King's business requireth haste." The preceding April the church had been recommended to the Board of Church Erection



WEBB CITY CHURCH

for \$600 to assist in the erection of a house of worship. From this church Fountain R. Farrand was received by the Presbytery as a candidate for the ministry May 4th of this same year. On the 3rd of April, 1884, the name of the church was changed to Lockwood by consent of Presbytery. According to local sources of information, the Lockwood Church was organized in December, 1883. The minutes of Presbytery agree with the previous statement and take no notice of this as a new organization. Under the ministry of Rev. G. H. Williamson, December, 1883, to December, 1884, a house of worship was erected. Mr. Williamson has since served the church as follows: May, 1887, to March, 1888; June, 1890, to June, 1891, occasionally, November, 1893, to January, 1895, occasionally. Other ministers who have served the church are: G. T. Thompson, January, 1884, to January, 1885; D. R. Crockett, February, 1887, to March, 1887; J. C. Shepherd, September, 1888, for three months; J. I. Hughes, December, 1891, to March, 1893; J. R. Gass, March, 1895, occasionally for three or four years; Robert E. L. Jarvis, 1900, occasionally; W. G. Moore, December, 1901-1902; E. E. Mathes, September, 1903, to 1905; H. A. Tucker, 1906, six months; Samuel Wiley, December, 1907.

WALDENSIAN (BARRY COUNTY).

This French-speaking church, the only church of foreign tongue in the Presbytery, was received September 29th, 1876, when this entry was made: "By unanimous vote of the Presbytery the Waldensian Church, in Stoner Prairie, in Barry County, was added to our roll of churches. On motion of Presbytery a committee of three be* appointed to write to the Waldensian

*Evidently was.—Ed.

Table and the minister of the French Protestant churches, from which M. Arnant (the elder) comes, in relation to the Waldensian colony in Barry County, now taken under our care, and to give assurances to the brethren of our purpose to watch over and care for the colony as far as our circumstances will admit, and the desire of the Presbytery that the Waldensian Table and the churches of Bourdeau may encourage those of their members moving to America to join the colony already established in Barry County, Missouri. Revs. Miller and Dunlap and Elder C. Sheppard were appointed said committee."

Just before this the records show that the minister in charge, Rev. J. P. Solomon, had been received by the Presbytery. It has been very hard for the Presbytery to keep this church supplied with stated preaching by reason of the fact that to be acceptable the minister must be able to speak in French. In addition to

Mr. Solomon, the following ministers have served the church for a longer or shorter time: Revs. C. A. Buffa, J. G. Knotter, Thomas Charbonnell, P. P. Briol and E. A. Curdy.

(CENTER) (JASPER COUNTY).

This church was organized March 25th, 1877, with ten members and one ruling elder, C. C. Ball. It was reported to Presbytery by Dr. Knight, but one record intimates that it was organized by Rev. T. H. Allin. The church left but few traces on the annals of Presbytery. It was dissolved April 12th, 1883.

WEBB CITY (JASPER COUNTY).

Presbyterians were commendably precocious in entering "the town that Jack built." Webb City was laid out in May, 1876, and the following November Rev. Donald K. Campbell held the first Presbyterian service in a hall to which he had enticed thirty-three people by singing at the open window. At that time Mr. Campbell was supplying the church at Joplin. On the 27th of March, 1877, Mr. Campbell and Rev. W. S. Knight, of Carthage, organized the first Presbyterian Church of Webb City. Those entering the organization were: William A. Wheatley and wife, Mary S.; Joseph King and wife, Mary S.; W. J. Muskinins and wife, Eunice J.; Mrs. Sarah Cass, M. Boatman and Dr. C. P. Miller. W. A. Wheatley was elected and ordained ruling elder. Rev. D. K. Campbell supplied the church for three years "In the spring of 1879 a store room (really a saloon) on the Main street was purchased and fitted up for use by the congregation, and in April the Presbytery of Ozark held its session there." At this time the membership of the church was twenty-six. After Mr. Campbell's departure the church was vacant for some time, and for the next nine years such was its condition for more than half of the time. The membership fluctuated between twenty-five and less than half that number. In 1880 Rev. Clark Salmon was employed as stated supply, and served the church for two or three years. After a lengthy interregnum Rev. T. R. Easterday preached for the little flock a part of the year 1884. He was followed by Rev. E. P. Keach in 1885, and by Student Arthur Hall in 1886. In 1889 Rev. J. G. Reaser, D. D., began to supply the church from Carthage, where he was in charge of Carthage Collegiate Institute.

"At that time the little flock was greatly discouraged and sadly demoralized. Only ten members could be found; the records of the session were lost, and so remain to this day. There

was but one elder, and he superannuated and infirm. But the prospect of securing stated preaching once more was inspiring. The property was sold and a neat little house of worship erected with aid from the Board of Church Erection. The membership in 1889 increased to twenty-five. In 1890 Rev. J. G. Reaser moved from Carthage to Webb City, and since that date has given all his time to the church. It has had the usual vicissitudes of Western churches, gaining and losing from year to year."—From sketch written by Rev. Reaser in 1898.

The historical sketch prepared by Dr. J. F. Shephard places the beginning of Dr. Reaser's labors a year earlier and states that at that time there were eleven members. Dr. S. continues: "Here began the pastorate of this faithful servant of Christ and the church which was destined to give the church a permanent hope and standing in the city. Of this ministry of eleven years. Dr. Reaser * * * says. 'Of my several fields in an unbroken ministry of fifty-five years, Webb City holds a high place in my affections.' During his pastorate 146 were added to the church, and on his retiring, because of advanced years, and against the earnest request of the people, he left a membership of 98." The scholarly attainment, genial optimism, ready wit and deep piety of this man of God, who brought forth fruit in old age, greatly endeared him to this flock, which virtually had its second birth with his coming. The first eleven years had closed with a net gain of one! When he took the church no one wanted it. When he left it its prospects for development were such that many applicants were found. The mantle of the aged prophet fell upon a sweet singer of Israel of tenderer years. Rev. Charles B. Boving entered upon his services for this church in May, 1899. The following December he was installed pastor—a pastorate that was dissolved in February, 1905. During this pastorate the present elegant and commodious house of worship was erected. One hundred and twenty-seven were added to the membership and 140 were supposed to answer aye at roll call when Mr. Boving left. By this time the town has assumed the proportions of a city of nearly ten thousand inhabitants, or, including Carterville and suburbs, nearer twenty thousand. In the May time Mr. Boving had come to them. His ministry had been fragrant like the breath of spring, and hence they waited until the May time (1905) to find a successor in the person of the versatile, virile and vigorous Rev. J. F. Shepherd, Ph. D. Dr. Shepherd is an able preacher and a thorough organizer. He came "into the kingdom" at the psychological moment. During his pastorate the church has added to its equipment a \$4,000 manse, a pipe organ, janitor's home, etc. Aside from the regulation auxiliaries, the boys are organized into a "Holy Grail" Club—the men into a brotherhood and into a

large Baraca class, taught by the pastor. The first annual report of the church after Dr. Shepherd's coming showed an enrollment of 175. A year later, 1907, the membership was increased to 325. The increase is traceable in part to the union consummated with the Cumberland Church, which reported the previous year a membership of 101. This union was ratified by Presbytery September 12th, 1906. The building formerly occupied by the Cumberland Church was given to the prospective church of Carterville. At the beginning of this sketch I have denominated Webb City "the town that Jack built." Other places that might be mentioned may claim that by way of eminence the title should be otherwise conferred. Yet it is said that the largest lead and zinc mine in the world is just outside the corporate limits of Webb City. The enterprising high school students of Webb City have denominated their highly creditable annual "King Jack," and in defending their title say, "No name is more appropriate for the Webb City High School than King, and well she deserves that name, having won three successive years in the Inter-High School contest. * * * Nothing need be said of the specimens of 'Jack' found in the High School, but our High School is a representative of the best Jack (zinc ore) district in the world. More lead and zinc is mined in the Webb City district than any district of the world of the same area. Why should we not be proud to have the name 'Jack' placed by the side of our well earned title? It is our mines that put Webb City on the map."

(TRINITY) (JASPER COUNTY).

Organized at Medoc March 8th, 1878, by Rev. Thomas H. Allin, with twenty-two members—three ruling elders. Dissolved April, 1894.

(SUMMIT) (BARTON COUNTY).

Organized January 6th, 1878, by Rev. Balsar Hoffman with fourteen members. For two years Mr. Hoffman supplied the church. After his departure it appears to have been without the stated means of grace until its membership was reduced to one—Elder S. Cadwallader. By order of Presbytery the church was dissolved April 12th, 1882.

MOUNT MORIAH—MADISON (JASPER COUNTY).

The Mount Moriah Church was organized by Rev. T. H. Allin

and was enrolled by Presbytery April 30th, 1878. Fifteen charter members entered the organization. The name of the church was changed to Madison April 12th, 1882. Under this name it remains to this day. Revs. T. H. Allin and W. L. Miller did good service here in the early eighties—the flowering time of the country churches of Jasper County. Later the church was almost as desolate as Goldsmith's deserted village, but again the work has been partially revived.

GRAND PRAIRIE—WILLARD (GREENE COUNTY).

Rev. Enos M. Halbert organized this church in September, 1879. The church consisted of eleven charter members, with Charles Hughes and Oscar Farmer as ruling elders. Mr. Halbert supplied the church for one year. Services were held in the district school house at Walnut Spring. Rev. George F. Davis began his ministry with the church in the fall of 1880. From 1883 to 1885 the church was without a minister. During this time both elders died and the church became nearly extinct. In the spring of 1885 Mr. Davis returned. A house of worship was erected in the new railroad station, Willard, and Gilbert Hughes was elected elder. This house was dedicated the first Sabbath of November, 1887. By permission of Presbytery the name was subsequently changed to Willard. The present elders of the church are Gilbert and James Hughes and Fred Farmer, sons of the first elders of the church—Charles Hughes and Oscar Farmer.

EUREKA SPRINGS, ARK.

The Presbytery of Ozark seems to have entered Arkansas by common consent rather than by an authoritative extension of her domain.* The birth of the Eureka Springs Church was a prophecy and a prototype of reunited Presbyterianism that has since been realized in part. In the spring of 1882 Presbyterial Missionary J. J. Marks, D. D., visited the little city nestled among the hills from which flow the pure waters that have made it known far and wide. Here he found three types of "the split Ps."—Northern, Southern and Cumberland. After a series of meetings, in which Dr. Marks was assisted by the C. P. minister, Rev. W. B. McElwee, a church of thirty members was organized March 1st, 1882. W. F. Daugherty, J. L. Baker and W. W. Johnson were elected ruling elders. Whether it was due to the preponderance of the Northern element, the cosmopolitan character of that church, the commanding generalship of the organizer or the better prospect for aid deponent sayeth not, but the new

organization made overtures for membership in the sisterhood of Ozark Presbytery's churches, and, better still, antedated the recent reunion, brought with them the C. P. minister, Rev. W. B. McElwee, and employed him as minister—a relation that continued five and a half years. The Home Board was remarkably generous to this church. For five years it received an annual recommendation for \$500 per annum, and this was reduced to \$400, \$350, \$200 and so on until in 1901 the recommendation was for \$75.

In the spring of 1883 the ladies organized an Extra Cent Society, through which the first money was raised for a church building. General Powell Clayton donated the lot. Services were held in various places until the basement of the church was completed in the fall of 1886. In November, 1886, Rev. Thomas Marshall, D. D., dedicated the handsome uncut stone edifice free of debt. Funds for building were secured as follows:

Ladies Extra Cent Society.....	\$1,400
W. M. Lee, Sr., elder.....	3,000
Board of Church Erection.....	1,000
Small subscriptions	1,600
 Total	 \$7,000

A revival meeting conducted by Rev. W. H. Clagett and Mr. Chester Birch the following spring added seventy-eight names to the roll of the church.

Some time after the organization of the church Mrs. Emily McKinnon, of Ashland, Wis., presented the church a valuable manse just across the street from where the church stands. Mr. McElwee was followed in the ministry by short time services by Revs. Mr. Hunter and Dr. Marks, until the coming of Rev. W. S. Lowry, who remained with the church nearly two years. Rev. R. S. Stevenson served the church from February, 1890, to April, 1893. Other ministers who have served the church are Rev. O. E. Hart, six months; Rev. D. N. Allen, April 1st, 1894, to September, 1897; Rev. J. T. Curtis, November, 1897, to July, 1900; Rev. John W. Eltzholz, 1900-1903; Amos H. Dean, D. D., 1903; Rev. T. A. Clagett, 1903-1904; Nathaniel Chestnut, 1905.

HERMON—LEHIGH (JASPER COUNTY).

"Dr. Marks made report of the organization of Hermon Church at Carl Junction and of the Presbyterian Church of Bolivar, and these churches were added to the roll of Presbytery, and Elder Thomas Walden was enrolled from Hermon Church as a member of this Presbytery."—Minutes September 20th, 1883.

"We recommend that Rev. W. S. Knight, Dr. J. J. Marks and Elder William McMinn be appointed a committee to visit Lehigh and Hermon Church to transfer the _____ (Here Hermon and Lehigh are both written in such a way I cannot tell which is meant), or to reorganize at Lehigh, as may seem to them advisable after consultation with the people. Also that they be authorized to accept for the Presbytery the offer of Mr. Knight of St. Louis, to give lots and assist in the erection of a church edifice at Lehigh."—Minutes October 1st, 1884.

"The following churches were reported as organized: * * * Lehigh, by Rev. W. S. Knight and William McMillan, November 11th, 1885."—Minutes April 28th, 1885.

The church finally settled down at Carl Junction under the name Lehigh. It has had a chequered career and is still on the roll of Presbytery.

(GOLDEN CITY) (BARTON COUNTY).

The church of Golden City was organized September 30th, 1883, by Revs. J. J. Marks, D. D., G. H. Williamson and W. L. Miller, with twenty-four members. William P. Scott and Robert C. McMinn were elected ruling elders. Revs. Hezekiah Lewis, J. C. Shepherd, H. B. Johnson and J. I. Hughes served the church in turn as stated supplies. A house of worship was secured and the earlier years of the life of the church seem to have been promising, but removals depleted the organization, and the church was dissolved by order of Presbytery September 13th, 1898.

This is one of the very few disbanded churches whose records have fallen into the hands of the stated clerk of the Presbytery. And it is the only one whose obituary is formally recorded therein. By reason of this unique distinction I record it in full:

Sessional Records, pp. 51-52: "The committee appointed by the Ozark Presbytery at its regular meeting at Joplin in April, 1898, and empowered with authority to take definite and final action in the disposition of church property, and with reference to the dissolution of the church, met in Golden City September 13th, 1898. Present: Rev. J. R. Gass and Mr. J. B. Lindsey. Absent: Elder W. B. Skinner. The committee agreed to the sale of the church property to Albert Hunt for the consideration of \$400. By the unanimous request of the members of the church the church was dissolved and letters granted to the following persons, being the whole number of members of said church, viz: Mr. and Mrs. Amos Kentner, Mrs. Nancy Glass, Mr. and Mrs. James Faught, Mrs. A. N. Barker, Miss Mary E. Casey. To non-

residents members: Mrs. Kate Trent, Kansas City, Mo.; Miss Mary E. McMinn, St. Louis, Mo.

“Done by authority of Presbytery of Ozark.

“JOHN R. GAASS, Chairman Committee.”

In striking incongruity with this solemn record the last half of the book reveals the fact that some clerk of session or other profane (?) person has used it as a groceryman's day book!

(HOME) (BARTON COUNTY).

Organized by Rev. W. L. Miller November 18th, 1883, with seventeen members. Supplied for a time by the pastor of the Presbyterian Church, U. S., at Lamar. Dissolved September 13th, 1892. The committee could find “neither records nor members.”

EL DORADO SPRINGS (CEDAR COUNTY).

“The church at El Dorado Springs was organized July 3d, 1884, by Synodical Missionary Thomas Marshall, assisted by Rev. J. H. Allin and Elder Lensenderfer, of Warrensburg. None of these brethren were members of the Presbytery of Ozark, within whose bounds the new church was formed. At the next meeting of that Presbytery, however, this action was approved and the church was enrolled, with the recommendation that ‘for the present it be grouped with contiguous fields in the Presbytery of Osage.’ As this was its logical grouping, the Presbyterial boundaries were soon so adjusted as to throw it within our bounds.”—Hill's K. C. Presbytery.

IRWIN (BARTON COUNTY).

The Irwin Church was organized by Rev. G. H. Williamson March 28th, 1885, with twenty-one charter members. A house of worship was erected in 1888 at a cost of \$1,600, of which the Board of Church Erection contributed \$500. For about four years the church was supplied by Rev. J. Heagan, Presbyterian Church, U. S., pastor at Lamar. Other ministers who have served the church are: R. T. McMahan, September, 1889-1890; Dwight C. Hanna, February, 1891, to September, 1891; F. M. Hickok, November, 1891, to October, 1894; J. T. Curtis, October, 1894, to March, 1897; A. M. Mann, April, 1898, to March, 1901; W. S. Knight, D. D., April, 1901, to November, 1905 (except March, 1903, to September, 1903, when Student F. W. Bible supplied

SECOND CHURCH, SPRINGFIELD



the church: G. W. Jurey (Presbyterian Ch. U. S.), May, 1904, to September, 1904: A. E. Faust, May, 1906.

SPRINGFIELD SECOND (GREENE COUNTY).

Rev. Thomas Marshall, D. D., assisted by Rev. Gilbert Thompson and Licentiate W. J. Hayden, organiztd the Second Church of Springfield February 17th, 1885. The question of the advisability of such an organization had been discussed at length by the Presbytery at its fall session, 1884, and was finally referred to the Calvary session. In a letter to Dr. Marshall, dated February 5th, 1885, the Calvary session stated that inasmuch as the Presbytery seemed favorable to the organization, Presbyterians in the vicinity desired it, and Dr. Marshall deemed it expedient the said session would waive their judgment and consent to the organization. Dr. Marshall began evangelistic services on the 12th and the church was formally organized on the 17th with the following members: From Calvary Church—S. Cadwallader, Mrs. Mary Isabella Cadwallader, Rawlins Cadwallader, Ethel Cadwallader, D. E. Morrow, Mrs. Sadie Morrow, William M. Geiger, Mrs. Rebeca Geiger, Mrs. Martha L. Hall, Robert Hall, Adam Rice, Mrs. Kate Richardson. From other Presbyterian Churches—Charlts M. Geiger, Mrs. Eliza J. Switzer, Carrie Switzer, Mrs. Josephine Thompson, Allison Thompson, Ernest Thompson, Ephraim Chalfant, Mrs. Susan H. Chalfant, James L. Johnson. Mary Catherine Maher, a member of the Roman Catholic Church, was received on profession and baptized. William M. Geiger, S. Cadwallader and Robert Hall were elected ruling elders. A subscription was circulated for a church building in the summer, and in 1886 the present house of worship was erected, though it was not completely furnished for some years. Rev. Arthur Hall served the church as stated supply for a few months, and Rev. Gilbert Thompson was engaged as stated supply for one year, but subsequently declined on account of the organization of the Westminster Church, U. S. Rev. E. A. Hamilton began serving the church in October, 1885, and remained with the church until March, 1893. Mr. Hamilton's labors in the church were greatly blessed, and the church was rapidly attaining strength to be self-supporting, when unfortunate dissensions arose that crippled it long after those connected with the unpleasantness had removed. The church next secured the services of Mr. W. F. Vander Lippe, who came direct from McCormick Seminary, and remained about a year. Desultory supplies were secured for the next year, when, in April, 1895, the present pastor, Rev. E. E. Stringfield, entered upon his labors with the church. This church gave a son to the cause of foreign missions in Chili for seven

years—Rev. W. L. Schmalhorst—and Miss Bertha Miller, who is now a trained nurse in China, received her Christian nurture here. Rev. Ernest Thompson was a charter member of this church. In its infancy the church was cradled by “Aunt Martha” and “Uncle” Robert Hall, brother and sister-in-law. “Uncle Robert” was a shining example of what grace can do in its efforts to produce a good man, and “Aunt Martha” was an unofficial pastor’s assistant, who had a mysterious way of discerning a Presbyterian family before their goods were unpacked. This church has trained a number of other efficient Christian workers who are serving the kingdom of Christ in other places. Its career has been conservation amid the vicissitudes of a changing population. Elder Colin T. Carter and wife left by will an endowment of \$1,000, and Mrs. Jane McDowell, now of Long Beach, California, gave the first \$500 toward the erection of the parsonage. Miss Carrie Switzler is the only charter member whose name is still on the roll.

WEST PLAINS (HOWELL COUNTY).

Before the reunion of 1870 the New School ministers (notably Rev. L. J. Matthews), who were pre-empting Howell and Texas counties, seem to have done some work at West Plains. The roll of the churches of the Presbytery does not recognize these earlier efforts, but the minutes of the Presbytery indicate that there was a church there some years before the record of the organization of the present church. Cf.: “The following resolution was adopted: ‘That the Chairman of the Committee of Church Erection write to the Board and apply for permission to sell the Peace Valley Church building, with the understanding that the proceeds be granted to the church of West Plains to erect a building.’”—Minutes September 7th, 1878.

Permission to sell the church was granted by the Board, and in April, 1879, a committee was appointed so to do. For some reason the building was not sold until 1890, by which time the West Plains Church had a commodious house of worship. In April, 1885, Presbytery took cognizance of the fact that there was no church at West Plains and the name was stricken from the roll. I am inclined to believe that this is one of those instances where a preaching station is inadvertently accounted a church without the formality of an organization. Be that as it may, the roll of the churches of the Presbytery accords with the sketch furnished by the session and recognizes only the organization effected February 15, 1886. On this date Revs. D. P. Putnam, D. D., and E. A. Hamilton organized the church with thirty-one members. B. C. Thomas, Dr. W. W. Watkins and Prof. W.



WEST PLAINS CHURCH

H. Lynch were elected elders. For some months the Presbyterian evangelist, Dr. Marks, had oversight over the church, and he was followed by Student Glenroie McQueen. A church building was erected in 1887 at a cost of \$4,000, of which amount the Board of Church Erection furnished \$1,000. This building was dedicated by Rev. G. H. Williamson. This church has had an unusually efficient Ladies' Aid Society and a strong Sabbath school. For some years there was no other organization of our branch of the Presbyterian Church in a hundred miles of West Plains. In June, 1896, the Cumberland Presbyterian Church of West Plains began to co-operate with this church, and the union of the two bodies was consummated at the organization of the new Presbytery of Ozark. The church owns a commodious parsonage, is lighted with electricity, has a fine organ and cathedral glass windows.

The list of elders before the union, in addition to those given above, contains the name of Dr. H. T. Smith, T. J. Whitmire, L. P. Anderson, J. H. Shepard, David Carson, J. M. Crabb, G. H. Lee, W. L. Kilpatrick and L. B. Harris. Rev. Woodhull supplied the church in 1888. He has been followed by Revs. J. E. Leyda, March, 1889, to August, 1894; G. H. Williamson, November, 1895, to November, 1897; W. R. McElroy, February, 1898, to June, 1901; A. B. Brown, March to October, 1902; D. B. Whimster, April, 1903, to _____, 1907. Of these ministers, Revs. W. R. McElroy and G. H. Williamson were installed pastors. Now that the church is not remote from other churches it is one of the most flourishing churches in the Presbytery.

MOUNT VERNON (LAWRENCE COUNTY).

On the 11th of October, 1887, Presbytery appointed a committee consisting of Revs. G. H. Williamson, W. S. Knight, D. D., and Elder William R. Gorton to organize a church at Mount Vernon "if the way be clear." The organization was effected February 27th, 1888. Rev. Thomas Marshall, Synodical Missionary, assisted. Thirteen members, mostly from the Ozark Prairie Church, were enrolled. In 1888 a house of worship was erected at a cost of \$7,000, of which the Board of Church Erection furnished \$1,000. As alluded to elsewhere, this house was erected for school as well as church purposes. The following ministers have served the church:

- Rev. G. H. Williamson, from organization to September, 1891.
- Rev. E. E. Stringfield, April, 1892, to April, 1895.
- Rev. J. A. Gehrett, April, 1896, to October, 1897.
- Rev. R. E. L. Jarvis, October, 1898, to April, 1900.
- Rev. J. H. Bright, December, 1900, to April, 1903.

In May, 1895, the church began to co-operate with the Cumberland Presbyterian Church, preparatory to union, which was effected April, 1907. The membership of this church was never large, but it made an enviable record for benevolences and the support of the gospel ministry.

MONETT (BARRY COUNTY).

The Presbyterial committee appointed to organize a church at Monett consisted of Revs. J. G. Reaser, D. D., G. H. Williamson and Elder John Orr. The organization was effected October 27th, 1888, with seventeen charter members. The first elders were George Shiels, S. A. Chapell and S. P. Cowan. Mr. Chapell still serves the church in the eldership. Presbyterial oversight over this new church was commendable. Dr. Reaser, President of Carthage Collegiate Institute, and Licentiate W. J. Haydon, in the employ of the Board of Publication and Sunday school work, were appointed to minister to the flock until the spring meeting of Presbytery, and at that time Presbytery appointed regular monthly supplies for the next six months. This church has apparently gone on the theory that they must have a strong preacher or none, and no church in the Presbytery has more steadfastly adhered to this theory. For three years Dr. Reaser gave them such services as his other duties would permit. Then the church employed Rev. Henry M. Campbell, fresh from the seminary. The veteran church builder, Rev. G. H. Williamson, came to them for 1893 and 1894 and led them in the erection of a house of worship at a cost of \$4000 of which \$500 came from the Board of Church Erection. The first installed pastor of the church was Rev. J. N. McClung, 1895-1897. Mr. McClung was a man of evangelistic fervor and spiritual and intellectual power. His pastorate that portended so much for the church was terminated abruptly when he sank back into his chair while delivering a sermon—prostrated with paralysis, which soon took him to his reward.

The five year's pastorate of Rev. W. C. Templeton, Ph. D.—1898-1902—was the longest in the history of the church. Dr. Templeton raised the church to self-support, secured a valuable property for a manse, and together with members of his church was a potent factor in securing for the city a railroad Y. M. C. A. organization and building. It is safe to say that but for Mr. Stockton of this church that valuable institution would not have been reckoned to the assets of Monett for years to come. The church has ever maintained this close relation to the Y. M. C. A. that now enrolls 550 members. Its President and Secretary are ruling elders of this church. The pastorate of Dr. Templeton was followed by that of Henry Hepburn, June, 1902-March, 1905. Mr.

Hepburn was regarded as especially strong in his pulpit work. From age to youth and from youth to age in their selection of a minister has been the tendency of this church. Mr. Hepburn was followed by Rev. G. H. Williamson, who entered upon his second term of service with this church with a head more hoary yet a vigor but little abated.

(OZARK) (CHRISTIAN COUNTY.)

Organized with eight members Nov. 12, 1888; committee on organization, Revs. E. A. Hamilton, J. Shepard and Elder J. E. Kenton. Jacob Bell and Wm. A. Aven were elected Ruling Elders. Rev. G. F. Davis supplied the church for a time. The church was dropped from the roll Sept. 16, 1891.

SENECA (NEWTON COUNTY)

This little church on the border of the state was organized in 1891 (enrolled Sept. 15th) by Revs. R. W. Ely, J. G. Reaser, D. D. and J. A. Gerhard, with 19 members. For eleven years Mr. Ely ministered to the flock in Spiritual things. In 1896 a house of worship was reared but was taken off of its foundation in the flood of May the thirtieth of that year. "The little band was very much disheartened but in a little while things began to move and in October assisted by Dr. Walker the Synodical Missionary, we (quotation from Mr. Ely) dedicated a handsome little frame church building free of debt and seating 250."

Rev. W. N. Crozier and others have ministered to this church for brief terms of service.

(WESTMINSTER, CARTHAGE) (JASPER COUNTY)

This church was organized by Presbytery at a Pro re nata meeting August 7th, 1891. The petition, signed by sixty-six persons was the largest of its kind ever presented to Presbytery and stated that \$1400 were already subscribed to meet the current expenses of the church the ensuing year. Fifty-seven were received by letter and a few on profession of their faith. Wm. D. Mateer, Aaron Myers, R. L. Galbreath and S. H. Houser were elected ruling elders. The church was a vigorous secession from the first church and made an enviable record for growth and in benevolences. But time demonstrated the fact that two churches of the same faith and order could not flourish at the same time a block apart in a city the size of Carthage. When one was growing the other was either losing or standing still. The two churches

were happily united July 3, 1903. The following ministers served the church as pastors or stated supplies: Rev. D. C. Hanna, F. G. Knauer, C. A. Stewart, D. D., W. F. Bishop, Ph. D. and G. H. Williamson.

(SOUTH JOPLIN) (JASPER COUNTY)

Enrolled Sept. 16, 1891, with sixteen charter members. The committee on organization consisted of Revs. J. A. Gerhard, J. G. Reaser, D. D., and Elder Fred Allen. Disbanded Oct. 21, 1896.

FAIR PLAY (POLK COUNTY)

Enrolled Sept. 16, 1891, with seven charter members. Rev. G. H. Williamson and Elder J. D. Abbe organized the church. It has had the usual vicissitudes of a Presbyterian church in a village in Southwest Missouri. For the most part the church has been grouped with Bolivar. Prior to that grouping Rev. G. H. Williamson did some of his characteristically effective work. S. D. Strain in the eldership of this church has perpetuated the strain of the Earlier Strains who were so intimately associated with Presbyterianism in the beginnings of Ozark Presbytery.

(LONE ELM) (JASPER COUNTY)

Another of the Ephemeral churches in the mining region whose record we hope is more permanent and comprehensive in the books on High than in the annals kept here. The church was enrolled by Presbytery May 2, 1902.

FORDLAND (WEBSTER COUNTY)

Organized May 17, 1896, by Revs. E. D. Walker, D. D. Synodical Missionary, and Elder C. W. Likens, with 13 charter members. Rev. G. H. Williamson led the congregation in the erection of a house of worship (1896) at a cost of \$925. The Board of Church Erection granted \$250.

The church has had the services for short periods of William Westwood, a student, Revs. G. H. Williamson, Geo. Clymer, Charles Memott, E. J. Nugent, Local Evangelist, L. B. Harris and Revs. H. A. Tucker and J. D. White.

(ASBURY) (JASPER COUNTY)

Born to die of tender years. Organized Sept. 27, 1896, with 18 members. Stricken from the roll April, 1904.

A group of Arkansas churches:

(JONESBORO.)

(RIDGE STATION.)

MAMMOTH SPRING.

MOUNT OLIVET.

(MENA.)

(HARRISON.)

RAVENDEN SPRINGS.

BETHEL, HARRIS. TRACE VALLEY.

The jurisdiction of Ozark Presbytery in Arkansas has been referred to in the Preliminary Word, and in connection with the Eureka Springs church. By these references it is seen that Jonesboro and Ridge Station were originally in connection with the Presbytery of St. Louis and Mena with the Presbytery of Choctaw. These churches were transferred to Ozark Presbytery in 1899 and 1900. Ridge Station was dissolved Oct. 27, 1894; Mena and Jonesboro were transferred to the Presbyterian church U. S., the former April 14, 1903, the latter in the summer of 1904. The Harrison church was organized by the Presbyterian Church U. S., transferred to this Presbytery Oct. 21, 1903, and dismissed to unite with the C. P. Church of Harrison, 1906. The other churches were the outgrowth of work done in Arkansas by the missionaries of the Board of Publication and S. S. Work. This Board has expended a large sum of money in Arkansas. The work has been of a pioneer nature and the soil has not been very productive. The Home Board followed up the work with ample appropriations. The remoteness from the Presbytery, together with adverse local conditions, and an inhospitable environment hardly warrants us in saying more than that we hope seed has been sown that will produce a harvest now that the reunion has greatly strengthened our church in Arkansas. Ravenden Springs, under the ministry of Rev. A. N. Wylie, is in a measure an exception to the above statement. The work there has been as prosperous as could be excepted.

Harris and Trace Valley owe their existence to the labors of S. S. Missionary Grundy. The Home Mission Board was able to do next to nothing in the territory they represent.

BURNHAM (HOWELL COUNTY.)

This Church in the fruit belt of the Ozarks was received by letter from the Pres. of La Fayette U. S. in April 1892. During the ministry of Rev. D. B. Whimster at West Plains it was grouped with that church. Previous to this it had been served by Rev. E. J. Nugent.

BETHANY--JOPLIN (JASPER COUNTY.)

During the pastorate of Rev. J. B. Welty the First Church of Joplin made rapid developments in city missions. A Pastor's assistant was secured and placed in charge of this work. Out of one of these missions grew the Bethany church in South Joplin. The committee of organization consisted of Revs. R. W. Ely and H. O. Scott D. D. and Elder F. A. Cushman. The church was organized with 42 members, April 29th, 1902. Mr. Claus Olandt, Mr. Welty's assistant supplied the church while a candidate for the ministry and after his ordination became its first pastor. Mr. Olandt proved himself a masterly personal worker and brought into the church large numbers of persons of diverse beliefs and accomplishments. He organized and directed a thriving brotherhood of Andrew and Philip and the Sunday school frequently outgrew its quarters. This accounts for the picturesque development of the house in which this church worships. It was originally square and was seated with opera chairs. First the end opposite the pulpit was taken out and an addition was erected which was divided into three class rooms that opened in to the auditorium, and a vestibule at one corner. At another time one side was taken out and an extension was made which served as a prayer meeting room; in the right angle between the vestibule and this room a tower was erected the floor of which answered for a new vestibule and the old vestibule was converted into a Sabbath school library. Again the other side was taken out and an addition comprising three class rooms was erected; then in the right angle between this and the first addition a room was built for the pastor's study. Meanwhile the ground under the building had been excavated and a basement was fitted up for a gymnasium and institutional purposes. Mr. Olandt was succeeded in the pastorate by Rev. R. L. Kinnaird, who was installed June 6, 1906.

(MOFFETT AVENUE--JOPLIN) JASPER COUNTY.

This church was of Cumberland origin. Its struggles for existence, heroic though they may have been, seemed uncalled for

after it became evident that the two bodies would unite. Hence it transferred its property to the First Church of Joplin and was received by the Presbytery by letter September 14th, 1904. At its own request the church was dissolved the 27th of October, that its members might unite with the First Church.

CRANE (STONE COUNTY).

The Crane Church was organized June 11th, 1905, by Revs. W. L. Hackett, E. L. Renick and Synodical Missionary Rev. John B. Hill, D. D. Thirty-four charter members constituted the organization. Mr. Renick as S. S. missionary, and Mr. Hackett as pastor at large, had done considerable work there prior to the organization. It was supplied for some months by the pastor-at-large, Mr. Hackett, and under his supervision a neat house of worship was erected at a cost of \$2,500. Rev. C. W. Smith followed the pastor-at-large as supply of this church.

CARTERVILLE (JASPER COUNTY).

The Carterville Church is one of the first fruits of the reunion. After the churches of Webb City were united the United Church offered the church building formerly occupied by the Cumberland Presbyterians to Carterville for a Presbyterian Church. The citizens of the place purchased a lot and the Board of Church Erection provided the money for the removal of the building. The church was organized by Rev. J. F. Shepherd, Ph. D., and Rev. Baldsar Hoffman July 1st, 1906, with thirty-one members. R. T. Hurley and J. C. Sanders were elected and installed ruling elders. Mr. C. W. Sample, a theological student, was instrumental in gathering the flock and ministered to them during his summer vacation.

NORTH HEIGHTS—JOPLIN (JASPER COUNTY).

This church is the outgrowth of a mission established by the First Church. It was organized with thirty members September 14th, 1906. A number of the charter members had been identified with the Moffett Avenue Church, formerly C. P., and the house of worship belonging to that body was transferred to the North Heights Church. The committee on organization consisted of Revs. B. M. Shive, D. D., J. F. Shepherd, Ph. D., and R. L. Kinnaird. Rev. Samuel Wiley, assistant pastor of the First Church, was placed in charge of the new organization.

HOBERG (LAWRENCE COUNTY).

Rev. George F. Harbour organized a church at Hoberg September 30, 1906, with twenty-eight members. A. E. Baugh was elected clerk of the session, consisting of three elders. Mr. Harbour was at this time a member of the former C. P. Presbytery of Ozark, or Ozark A. as it was now officially styled. But the church made application to the Presbytery of Ozark and was received and enrolled October 25th, 1906.

WENTWORTH (NEWTON COUNTY).

The last entry in the record of the First Presbytery of Ozark reads:

“Addenda.—On the 26th of April (1907) Revs. J. F. Shepherd and E. W. McCracken organized a church at Wentworth, Mo., with twenty-two members and ordained and installed as ruling elders S. H. Griffin, J. W. Robb and J. H. Hines. In accordance with instructions of Presbytery, the stated clerk enrolled this church May 1st.

“E. E. STRINGFIELD, Stated Clerk

“Approved October 18, 1907.

“R. T. CALDWELL. Moderator of Synod.”

CHAPTER VII.

SKETCHES OF MINISTERS

Note.—An attempt is made to insert these sketches in chronological order, arranged under the different Presbyteries. Where a minister served under more than one Presbytery his name is given in connection with the Presbytery under which he first served churches in our territory. The sketches are at best fragmentary. The space given a minister is not necessarily in proportion to his abilities or deserts, but is determined in part at least by the permanent impress he left on the work in Southwest Missouri, rather than his work elsewhere, and in part by the available interesting material. Perhaps no other place is more fitting to acknowledge indebtedness to Hill's "History of Kansas City Presbytery" for material facts concerning some of the pioneer ministers and churches. Strenuous service in the chairmanship of home missions has rendered the writer at least partially "immune" to personal criticisms, and therefore he ventures to insert sketches of present members of the Presbytery. If the sketched feel that their merits are not fully delineated they are referred to the sentence above beginning "the space given a minister," etc., and to the additional fact that their labors in the Presbytery are of too recent occurrence for the historian to fully weigh their permanent value.)

MINISTERS OF THE PRESBYTERY OF HARMONY AND THE FIRST OSAGE

NATHANIEL B. DODGE.

To an age that is tending to the reunion of Christendom, and that looks upon "the field" as the wide, wide world, I present this Congregational founder of Presbyterianism in Southwest Missouri, this stepping stone from foreign to home missions.

Nathaniel Brown Dodge Jr. was born in Winchester N. H., June 5, 1781, served in the war of 1812 and was ordained about 1816 by the Congregational council in Vermont. In 1821 he organized the company sent out by the A. B. C. F. M. to found the Harmony Mission to the Osage Indians. The company consisted of ten or eleven families and five lady teachers. Starting from New York "they went to Philadelphia by sea, thence to Pittsburg by large wagons. At Pittsburg they built boats to go down the Ohio and up the Mississippi. They went up the Missouri in keel boats to the north of the Osage, and up that as far as they could cordell, and 'till the stream became too shallow to go farther." It took them four months to make this journey and some of their number died by the way. Mr. Dodge was the superintendent of this Mission planted in Bates county. "In the course of six or seven years the Government moved the Indians to Neosho in what is now Kansas, to which place he followed, there founding the Bondinot Mission. Subsequently he returned to Missouri and organized out of the Mission families the Little Osage Church. Thus the transation was made from a Foreign to a Home Missionary. "His first commission from the A. H. M. S. was April 25, 1836, to labor in the vicinity of Harmony Mission station." Some time previous to that he had founded a Congregational Church in that neighborhood, which was undoubtedly the first church of that order ever organized west of the Mississippi, unless the Mission Churches were of that order." To the Board and to the Missionaries it seemed to be a matter of small moment as to whether the churches were of the Congregational or of the Presbyterian order. The Harmony Mission was beyond the confines we are considering in this volume. But the Little Osage Church was in Vernon county. At its organization this church adopted the Congregational form but it soon voted to change to the Presbyterian form of government.



G. A. M. RENSHAW

Mr. Dodge, its minister, was a member of the Harmony Presbytery.

On the third of September 1848 he entered into rest, and his mortal dust lies at Little Osage. He was described as "The best preserved specimen of an old-fashioned New England country minister." His manners, his dress and all together suggested a generation passed away—one of the old fashioned type. He was unwilling to depart from the ways of New England even among the pioneers. A sacramental meeting was once held in the church, and several of his brethren were with him. A number of persons were hopefully converted, and his brethren urged him to admit them to the church then; but he declared that such was not the custom in Vermont, and he would not do it. Soon the Methodist came and held a meeting, sweeping in all his converts, some of them members of his own family, into their fold."

Yet "His life is an illustration of the usefullness of effort for good. He met his kindred race at their first entrance into an important section of the country," and he stamped upon the virgin soil the impress of a man of God.

EPHRAIM PEAKE NOEL.

Born in Casell, N. C., Oct. 4, 1804; student of Maryville college; Ordained by the Presbytery of Union Sept. 26, 1833. The labors of this teacher and preacher were confined largely to other parts of the state. But he organized the Hermon and Mt. Zion churches and supplied both for a time. Mr. Noel held the first Presbyterian camp meeting at the Cave Spring camp ground in July and August 1841.

GEORGE ALEXANDER MILTON RENSHAW.

Back in the third decade of the nineteenth century a poor widow with a large family in East Tennessee received this message: "The Lord hath need of him." The him referred to was George Alexander Milton Renshaw and the sender of the message was none other than Dr. Isaac Anderson, President of Maryville college. Accepting this as a call from God through his servant the next morning young Renshaw, clad in garments produced from his mother's spindle, set out for Maryville college. He was accompanied by the one who brought the message and they alternately walked and rode the messenger's mule. Through the considerate kindness of the trustees and friends of the college and with a little aid from the educational society Mr. Renshaw

completed with honor his collegiate and theological course and was ordained by the Presbytery of Kingston October 1841. Not long after this he came to Missouri and took charge of the Mt. Zion church—the church that a little over two years before had been organized in his mother's house. There he remained until the day of his death, April 25th, 1857. For length of service in one church in Southwest Missouri this term has been exceeded only by the services of Rev. W. S. Knight, D. D. in Carthage and W. R. Fulton in the Ebenezer church.

Dr. Hill's history of K. C. Presbytery p. 46 says that Mr. Renshaw "supplied Mt. Zion, Weaubleau, Bolivar and Georgetown."

The Assembly minutes represent him as in continuous charge of Mt. Zion and in addition to this S. S. or Harmony 1846, Springfield 1851-53, Walnut Grove 1854. As to Dr. Hill's group. Waubleau disappeared from the roll some time between 1843-46. In 1861 Rev. Levi Morrison's list of churches gave this account of Bolivar, "Never existed, I think." The probability is that Mr. Renshaw preached at these points frequently, but not regularly, for it is said: "He went out into the highways and hedges and compelled them to come in." Mr. Renshaw assisted by Rev. A. G. Taylor organized the Walnut Grove church and he assisted Dr. Artemus Bullard in the organization of the Springfield church. But his monumental work was at Cave Springs. There he built up one of the two strongest churches in the presbytery in spite the sending out of colony after colony and then he erected the house of worship whose claims to bring "the first west of St. Louis" are discussed in the proper place. Mr. Renshaw bequeathed to the Presbytery of Ozark a son who after its organization in 1870 became its second candidate for the ministry.

Rev. Levi Morrison whose hand was laid on G. A. M Renshaw at ordination, and who wrote his obituary said: "Though his humility never dared to speak the bold language of the Apostle, yet day by day he lived the sentiments, none of these things move me, neither count I life dear unto myself, so that I might finish my course with joy, and the ministry which I have received from the Lord Jesus, to testify the gospel of the grace of God." To meet his Presbytery or Synod was often a journey of four hundred miles, forth and back, facing the heavy, piercing prairie wind by day, and lodging at night in such shanties as he might find; and returning home but to prolong the endurance of the same hardships the year round. Bronchitis neuralgia, rheumatism announce their presence and we find in his diary "I must take more care of my health with a view to longer usefulness. I pray God this may not degenerate into inactivity."

Thus Brother Renshaw lived, labored, suffered on—losing, it would seem, the sense of pain in the joys of his Master's work—wearing a smile that told of a fountain of inward kindness and comforts, of which his modesty seldom dared to speak—seldom daring to speak of his successes, though he was seldom many months without having new seals to his ministry.

In his successes there were sore trials. Twice was his church sadly reduced by emigration to Oregon and California. The latter occurred but a year before his death. The homes in his immediate vicinity, where he had counseled and cheered and fed his former flock, are inhabited by strangers. That beautiful garden of the Lord, where he had toiled so patiently and hopefully, is swept by the wild spirit of adventure—that sirocco of the west—and presents to his eye but a few scattered, drooping stalks. And it is just as he begins to see signs of success in rallying his broken ranks that his kind Master bids him cease from his toils and go home to his rest.

He was in his place at the last meeting of the Presbytery of Osage, where he became seriously indisposed. Rallying a little, he returned to his home, and after a few days of hopeful health he was severely attacked with a complication of diseases—Inflammatory rheumatism prominent—and after two weeks of intense suffering he fell asleep on the 25th of April, 1857, suffused with such smiles as only become such a servant of Christ, and become him only in the gate. He died aged forty-one years. In all his relations as a man and a minister Brother R. was a model man. And after all we have said of him we feel as he would often express himself on the higher themes of the Saviour's loveliness, “what we have said seems almost slander.”

As a preacher he was always pertinent, concise and simple. More anxious to be understood than admired, I doubt whether he ever attempted to frame an eloquent sentence in his life. Yet he was often eloquent—never contemptible. Excessive distrust of his own abilities put him upon constant application to sacred writers and the more evangelical poets for forms of idea and expression, and yet you would feel that neither indolence nor pedantry is there, but that the speaker has such a reverence for his holy theme he dares trust its utterance to no language but such as the Holy Ghost teacheth.

* * * His faults, if faults they were, were such as few men are in danger of imitating. They seem to us but the shadows which a bashful temperament cast over his Christian humility.

ISAAC B. RICKETTS.

Educated Maryville, Tenn., rec. Pby. Hor. '43 fr. Pby. Union: Sup. Osceola and Waubleau, '43-49; Georgetown '44; Wright Co. '52 ff; went to Texas, '59, undismissed.” (Hill's Pres. of Kansas City p. 46.)

Wableau found a peace in the assembly ministers but one year, 1843; deponent sayeth not what his labors were in Wright county. They were doubtless abundant and effective. The seeds planted and the young plants started, watered and cultivated by the early missionaries were many of them uprooted by the devastating horror of Civil war.

CHRISTOPHER BRADSHAW.

Like the subject of the sketch above, Mr. Bradshaw was educated at Maryville college the *alma mater* of Renshaw, Morrison, Taylor, Emerson, Noel, McMillan and possibly others of whom sketches are given herein. Like the subject of the previous sketch also his labors were largely in that part of the Osage Presbytery that subsequently fell to the jurisdiction of the Presbytery of Kansas City. For a time, however, he supplied Little Osage and Marmiton churches, which fell to the Presbytery of Ozark at the reunion. Mr. Bradshaw was ordained by the Presbytery of Union in 1844 and was a missionary of the A. H. M. S. in Osage Presbytery '46-60. When past sixty he wrote to The Home Missionary (Sept. 1846) "Our Presbytery held its spring sessions, including the third Sabbath of March, on the Little Osage, Bates county (which then included Vernon county), in Brother Dodge's church. We had an interesting meeting, and some evidence of the presence of the Spirit of God, attending a preached Word. On my return home I received a letter from a commission merchant at Boonville saying that they had a box subject to my order. It contained some articles of clothing for my family sent from St. Louis, and six Sabbath School libraries, sent as a donation from the Massachusetts Sabbath School Society to the far west. Since the reception of these libraries I have organized six Sabbath Schools, in places where there had never been any schools before. In organizing these schools I rode more than 2000 miles. My last two months have been a busy season. I preached seventeen times in the month. But I esteem it a great privilege to finish the evening of my life in my Master's vineyard, especially in feeding the lambs."—(Hill's K. C. Pres.)

ISAAC WILLIAM KER HANDY.

Born Dec. 14, 1815, in Washinton, D. C., a graduate of Jefferson college and a student of Princeton Seminary. He supplied North Prairie church sometime between '45 and '48.

BEDFORD RYLAND.

"Educated Maryville, Tenn., Lic. Oct. 3, '32, Pby. Union; Memb. Osage Pby. Sup. Bolivar, Wableau, Hermon, North Prairie, Georgetown; d. Oct. 16, '45, Bolivar, Mo.

WM. H. SMITH.

William H. Smith ordained by the Presbytery of Osage in

1849 appears to have been the first man ordained by a Missouri Presbytery who labored in Southwest Missouri. Indeed ministerial ordinations were very rare in the first Osage Presbytery. A native of New York, he graduated at Union College in 1841 and at Columbia Theological Seminary S. C. in 1844. "He began work in Hickory and Polk counties in 1849. In one of his letters from that field he gives a graphic picture of conditions then prevailing in this part of the country. * * * He says:

* * * "The gospel has to contend against Antinomianism, Two-Sedism, Campbellism, etc. And a serious hindrance to the progress of pure and undefiled religion is an uneducated ministry. Ephemeral preachers are numerous. They have come up over the land like frogs upon Egypt and seriously injure the influence of an educated ministry. Many of them are great lovers of whisky and doggedly oppose all benevolent operations. * * * Such preachers will have their day and pass away. * * * My two churches are thirty-five miles apart. At one I preach twice a month, at the other once. One of the congregations has resolved to build a church this year, notwithstanding their feebleness. Most of the places of worship are wretched log cabins."

Mr. Smith seems to have supplied North Prairie Hermitage and Mt. Pleasant from '47 to '51 and Little Osage for a time in '60. He deeply regretted the disintegration of Osage Presbytery and the withdrawal of the New School Work. To the Secy. of the Home Mission Society he wrote June, 1857: "I cannot be sustained without aid from abroad, and unless that comes I must either leave the state or resort to some secular occupation." His tenacity is suggested in a letter written by another which also gives a good view of the times:

"Osage Presbytery cut loose from Synod last fall, as you probably know.* The spring meeting has just closed, but as I was unable to attend I am not informed what action was taken. Still I can give you the status of most of the members. Harlan, Jones, Requa and myself are Old School-bound. Shall all of us unite next fall with our churches. Morrison (L. R.), Ricketts, Taylor and McMillan are going with the name of Osage Presbytery to the United Synod.* Morrison of Arkansas—I am not posted as to his driftings. Smith stands 'neck and heels' for Cleveland, i. e., the N. S. Assembly. But I am told he is going to leave the State."

ALBERT GALLATIN TAYLOR.

The first of the New School ministers whose labors in Southwest Missouri had their origin before the Civil war and their termination in the same region after the war was A. G. Taylor. Born in Tennessee (Oct. 3, 1810) and educated at Maryville col-

*Written March 25, 1859.

**Morrison took the minutes, too, and they cannot be found to this day. The Presbytery did not become extinct until 1861.

lege is a description that applies to him as well as to so many others of his Co-Presbyters. Most of these men it happens were of his Co-Presbyters. Most of these men it happens were educated during the Presidency of Anderson and their Missionary proclivities speak volumes for the school and its President. About 1850 Mr. Taylor entered Osage Presbytery. He resided at Bolivar for a number of years and supplied the Hermon church. With this was grouped for a time Gasconade, and later Red Hill. In 1855 his address is given as Walnut Grove—Churches Red Hill and Walnut Grove. This group appears opposite his name as long as Osage Presbytery reported to the Assembly. He is included in a group of ministers described in these words: "They preached a great deal, traveled widely, scattered Bibles, organized churches, held camp meetings and usually farmed a little. Their type is nearly extinct but was well defined and highly serviceable in its day. At the disintegration of Osage Presbytery Taylor went with the United Synod. Rev. L. R. Morrison's list of ministers in 1861 includes this notice:

"A. G. Taylor, W. C. Col., (Portem) Walnut Grove, U. S."

However he was a strong union man and served the Springfield church at intervals during the war. Before the reorganization of the Osage Presbytery he and John M. Brown formed a kind of provisional Presbytery, received Enos M. Halbert as candidate and arranged to license him next Spring. When the Presbytery was reorganized Mr. Taylor was elected moderator and was its first chairman on home missions. For a time he served as Presbyterial Missionary and later as colporteur but the infirmities of age crept upon him and he was not permitted to do much active work after the organization of Ozark Presbytery. He remained a member of this Presbytery until his death, November 5th, 1895, aged 85 years one month and two days. His last residence was in Phenix, Greene County.

DANIEL EMERSON

The names of A. G. Taylor and Daniel Emerson appear in the Assembly record of Osage Presbytery the same year 1850. By the next year that of the latter had disappeared. He was the first regular stated supply of the Springfield church. His term of service only lasted from August 1849 to May 1850. A provisional committee, assembled to determine as to whether or not it was best for him to remain longer; exonerated him from the charge of being an abolitionist, but decided that his usefulness in that church was at an end. He was included in that class of ministers described in the preceding sketch. As far back as 1861 Rev. Levi R. Morrison said his residence and ecclesiastical

connection was unknown. The subsequent record of this brother indicates that his stay in Springfield was an unfortunate episode in an otherwise fruitful ministry. For some years he taught school in West Ely and Hannibal, Mo., and then held a comparatively long pastorate in an important church in Delaware.

LEVI R. MORRISON.

The man who probably did more than any other one man to check the stampede of the New School churches of this section into the Old School fold was Levi Morrison. He was the last Stated Clerk of the first Presbytery of Osage, and assisted in transferring the remnants of that Presbytery to the United Synod of the South. Perchance his activities render possible the re-organization of the Presbytery after the war. From 1851 to 1861, or later, Mr. Morrison had charge of the North Prairie Church, grouped for a couple of years with Osceola, and from '58 on with Mount Zion and Springfield. The efforts of Mr. Morrison and the session to keep the Springfield Church from going to the Old School body resulted in the split of the church and the formation of Calvary Church. With Mr. Morrison in charge of one party and Mr. Quarles of the other the two parties worshipped alternately and amicably in the same building for some time. Denied the privileges of a college education, Mr. Morrison was a worthy type of what I conceive to have been the intention of the framers of our standards when they provided for exceptional cases. By indefatigable application he became a minister of no mean intellectual attainments. The records of his labors and the memory of those who knew him bear testimony to his piety, zeal, ability and strong convictions—especially on the national issues of the day. A grandson of one of his right hand'elders in the Springfield Church remembers how piteously and tauntingly the soldiers made the old man walk over rough roads and through swollen streams to Springfield from his home in Hickory County, a distance of sixty miles—a march that no doubt shortened his life and tortured his declining days with pain. Rev. George W. Harlan, a son-in-law of Mr. Morrison, under date of November 19, 1900, wrote for Dr. Hill's History of Kansas City Presbytery a letter from which I quote:

* * * Of these brethren Rev. Joseph V. Barks and Levi R. Morrison were very efficient. * * * Rev. L. R. Morrison had charge of the North Prairie church, Hickory County, during his entire connection with this Presbytery some ten or fifteen years. * * * He remained at home faithfully, ministering to the flock under his care until by military authority he was arrested as a Southern sympathizer, taken from his family and held as a prisoner. He was above the average as a

preacher, being fluent, clever, and forcible and at times quite eloquent. Strong in his convictions and very decided in his adherence to the doctrines of the Presbyterian church, he preached and defended the same with great ability. * * * Abundant, and diligent in labors at home and abroad, he was instrumental in building up a strong church at North Prairie, and in starting an academy at which young men were prepared for college. In response to frequent calls, he preached at vacant churches and mission points, and, as opportunity was given, held evangelistic services which were greatly blessed in winning souls to Christ and strengthening feeble churches. His labors were interrupted by the Civil war, and he himself, from exposure and ill-treatment as a prisoner, was attacked with rheumatism in so severe a form that he was a cripple for life, and could not walk or stand erect; so that when he preached, which he continued to do as long as he lived, he was seated in a chair. Thus fearless and faithful, he toiled on, meekly enduring the trials and afflictions allotted to him, until the end came, and on December 29th, 1867, in the 63rd of his age being released from his labors and sufferings by death, he was called to his reward."

A letter written by Mr. Morrison to Dr. Timothy Hill is so interesting that I must quote it in part:

"CROSS TIMBERS, Jan. 21st, 1861.

* * * "I am in my fifty-sixth year; was born in 1805 in Mecklenburg County, N. C. My father was of Scotch descent. * * * My mother of English extraction. Both my parents were pious from their early youth. My father was for many years an elder in the church in Bedford County, Tennessee, whither he removed when I was ten years of age. In my fifteenth year it pleased the God of my fathers to turn me from darkness to light, and from the power of Satan unto God. My views of the beauties of Christ and the glories of redemption gleaming from every part of the Bible and catechism, in which I had been diligently taught, soon settled into the form of a prevailing desire to preach Christ to my fellow sinners. But I was quite illiterate, and my father * * * was unable to educate me or even to spare me from the farm. So leaving the care in the hand of God, believing that if he intended me to preach he would open a way for an education in due time, I toiled on at the plow, trying at all times to acquire scriptural information by snatching a few moments to read something as material for thought while at my labor. Then, in my twenty-second year, * * * with one dollar in my pocket and the blessing of the best of parents as a fountain of courage in my heart, I set forth on the cherished object of my life, with Murry's Grammar and all beyond a terra incognita. * * * I went into the study of my elder brother, Rev. Silas H. Morrison, long since deceased, who had worked his way through an education into the ministry some years before. Upon his removing to Alabama. * * * I went to the Study of Rev. Amzi Bradshaw * * * in Wilson County, Tenn., with whom I finished my Greek, science and theology, having studied Latin with my brother (I never studied Hebrew) * * * Being blessed with uncommon good health and constitution, I have been able to endure more study and physical toil than most students. I have now answered your question with regard to the place of my theological education as nearly as the obscurity of the case permits—first at my father's hearthstone and plowtail, with the Bible for a text book, the Confession of Faith, Scott's Family Bible, Burder's and Witherspoon's Sermons for Expositors, and father and mother for professors; lectures every Sabbath evening and as much oftener as business permitted; second, in the

study of Rev. Mr. B——, a log cabin 10x14 feet, which has long since shared the fate of Goldsmith's village school house, where a vigorous, earnest man made great, strong, pungent sermons, directed my reading, and did his best to show me how to convince men of sin and persuade them to Christ. * * * Then, unincumbered with debt and the same amount of money (one dollar) on hand with which I commenced my curriculum, I was, after much examination, sent forth a probationer by the Presbytery of Shiloh, by whom I was ordained one year afterward, April 20, 1832.

"As you ask for incidents, and I have spoken of two memorable dollars, let me tell you of another, of which you may tell the boys as an instance of providential faithfulness and bounty. The first dollar I ever could call my own I gave to the American Bible Society, and lest I should regret it I bound myself that the next dollar I might have should go the same way, and it did. Now I begin to be an old man, have never been rich; but to this day I have not had absolute need of a dollar but it has been at hand in some honorable way."

For two years Mr. Morrison served Spring Creek, Smyrna and Ephesus churches in as many counties in Tennessee where he says, "The Divine blessing descended to the conversion of about seventy souls in that time." After two years in Sparta and McMinnville which he regarded as his least satisfactory work, he then removed to Athens, Tennessee, for an eleven years ministry. Of this he says:

"Here, I think, was the best schooling I ever had. On taking charge at A. I found myself surrounded with brethren of superior advantages, many of them with large, active minds and noble hearts. Besides, Athens happened to be the residence of quite a number of professional men of the first order of talents, few of whom were connected with the church personally, but all of them through their families. Now, to maintain a standing compatible with usefulness among such brethren, and to save my pulpit and my Master's cause from disrespect before such a community, didn't I have to work and study?"

For a description of his work in Missouri see the sketch of the North Prairie Church, to which I add another quotation: "During my first two years in Missouri I preached half the time to the church at Osceola (distant about thirty miles), which has now gone O. S., and is served by Brother Barks, of Warsaw. It has never grown much. For the last three years much of my time has been devoted to the churches of Mount Zion and Springfield, in Greene County, sixty miles distant from my home. At the decease of Bro. Renshaw, nearly four years ago, these churches were discouraged, especially the former, where he resided, which had recently been much diminished by emigrants to California and Oregon. My monthly labors in Mount Zion have been little more than sufficient to maintain the church in *statu quo*. *It had nearly doubled its strength, by conversions and immigrations,

*This evidently refers to the Springfield Church, not Mount Zion, as it would appear.

when within the last year a respectable minority bolted for the O. S. and divided the church.'

JOHN McMILLAN.

Rev. John McMillan appears in the Assembly minutes as a member of Osage Presbytery for the first time in 1856. At that time he was in charge of the New Hope Church, in Arkansas, postoffice Crooked Creek. Later he was principal of North Prairie Institute, in Hickory County, and had under his tutelage Enos M. Halbert and one other young man as candidates for the ministry. December 8, 1857, Rev. Joseph V. Barks wrote: * * * "And first, Those who depend on H. M. aid in this Presbytery? To answer this question I refer you to our minutes of the Assembly, all our ministers with the following exceptions, viz: A. Jones, W. C. Requa, J. McMillan and your humble servant. Brothers Jones and Requa sell pills for support. Bro. McMillan teaches the young idea to shout for his 'hog and hominy.' As for myself, I have been supported by my own people since the A. H. M. Soc. gave us Paddy's hint. All the rest receive aid."

MINISTERS OF THE SECOND PRESBYTERY OF OSAGE.

JOHN M. BROWN.

As I sit with pen in hand there rises before me a mental picture of a Presbyterian minister—tall, straight, dignified and clad in the conventional habiliments of the clergy. The negative was made on the sensitive plate of memory by John M. Brown, pastor of the Neosho Church, who visited in my father's home when I was a lad eight or nine years of age. The structure above describes all I do remember about him, and perhaps that memory is so vivid because he is the first, or at least the second, Presbyterian minister of whom I have any recollection. My earliest recollections of the clergy cluster around two Cumberland Presbyterian ministers,—Revs. Jerre Ward and W. E. Beason,—and then come Revs. John M. Brown and W. L. Miller—a quartette whose ministerial characters ought to start a small boy out with an exalted idea of the nobility of the calling."

Rev. George H. Williamson has built more churches and

probably preached more sermons in Southwest Missouri, but I doubt if Presbyterianism in this section ever had the equal of John M. Brown as a field worker. When he was no longer needed as a soldier in the service of the Union he resumed the official duties of a soldier of the cross and arrived in Warsaw December, 1865. To this section he was sent by District Secretary Norton and did more than any other one man to re-establish the work that issued in the Presbyteries of Osage and Ozark. In less than a week's residence on the field he had a tolerably clear conception of the task before him, and the following month wrote:

"These desolations cannot be restored unless we have help. We are straining every nerve—traveling in all kinds of weather and over all kinds of roads for long distances—preaching on the Sabbath, visiting and talking all week; faring sometimes like John the Baptist in the wilderness, or worse; and yet we fall far behind the needs of the field. * * * My circuit * * * measures more than two hundred miles around, and this must be traveled at least once in four weeks, sometimes once in two weeks—and this not by railroad, but on horseback or in a buggy. About all that we can do is to say 'Good morning' to a church and then 'Good-bye.' * * * I believe our labors will be largely lost unless we can have help. Can you send on a man immediately? * * * Now is the time to strike in this region. * * * Next week I expect to start on a trip west as far as Fort Scott, Kan."

A month later he had organized a church at Clinton and rehabilitated churches of Warsaw and Mt. Zion. Headquarters were thereafter made at the latter. About this time he wrote:

"What about these twenty counties in my field? It seems to me this matter is getting rather serious. And we don't want any but first rate men of good, natural abilities, of apostolic zeal, and large discretion, men that are not afraid of self-denial and hard work, men that expect to succeed. And such men will succeed. Large patience, too, is necessary. * * * The labor is with individuals as well as communities. And these individuals are not all living side by side in nice little towns, with dry, clean sidewalks; but they are scattered all over the country. In one church which I have explored the members are spread over fifteen miles square. I have visited all but three members and spent from three to twenty-four hours with each family. This is immense labor, but the work cannot well be done in any other way. But I need not tell you these things, for you know all about it by experience. But can't you hurry on that man?"

In October, 1867, Dr. Norton wrote concerning Mr. Brown:

"This brother is performing a great work here and all through Southwest Missouri. His labors are incessant. One-half of his Sabbaths he spends with Mount Zion, and one Sabbath with the new church at Osceola, fifty miles north. He makes also long tours in various directions. Besides he is the chief planner of the new church edifice, and the chief executive officer in getting it forward. At the same time he is building a house for himself, in which, in its unfinished state, he entertained, during the whole meeting, all the ministers of the Presbytery, with the wives and children of two of them."

The church edifice referred to was the one in which the

Mount Zion Church still worships. Preparations for building were begun in the winter of '67 and the house was dedicated August 22, 1869. Shortly after this Mr. Brown relinquished this work and took charge of the church of Neosho. This had been an Old School church, and it thus came into the union with a New School pastor. From its organization to the time of the union Mr. Brown was the Stated Clerk of the second Presbytery of Osage. At three of its nine sessions he was its Moderator, and for a like number of times was its pastor host. For two years he served the Presbytery of Ozark as Presbyterial missionary, an office which was discontinued in September, 1874, on account of the heavy burden of debt borne by the Home Board. That Mr. Brown was a true Presbyterial missionary before he bore the title will be seen by the following extract from a letter written to Dr. T. Hill December 31, 1868:

"You ask about my field. Well, it is 160 miles long and 100 miles wide. Thus you see 'no pent-up Utica' restrains my powers. I preach three-fourths of my time to two churches; the remaining one-fourth I skim over my field looking up Presbyterian members, preaching and organizing churches. Brother Matthews, a licentiate of our Presbytery, is my only assistant. * * * Last week I returned from a two weeks' trip to the eastern part of my field. Traveled on horseback; reached a point 120 miles away from home; rode 300 miles; preached eight times; administered the sacrament and received several members into our little church at White Rock (Texas County); explored Howell County; found Presbyterians to constitute a church, and heard of several other points waiting for a minister to visit them. Bro. Matthews was with me. One of the points named above is Lebanon, a growing town on the Southwest Railroad. I expect to visit that place in January, and hope to organize a church soon. They are crowding this Southwest Railroad through, and in less than two years there will be a dozen stations needing attention. * * * Of course our little field will then become a big field. Where are we to find the men to enter in and possess this land? In the western part of my field are the counties of Vernon, Barton, Dade, Cedar and Polk, without a single Presbyterian Church*; but there are Presbyterian families scattered over them, and churches might be organized had we the men to do the work. But as we have not a single 'good, easy' place, I fear the men will be slow in coming. * * * Now, Bro. Hill, if you will visit us this winter or spring, I will furnish conveyance and we will go together across this wide field. I will meet you at Butler or Clinton. (This invitation was accepted.)

"As to a box of clothing, one in the spring would not come amiss; but I could hardly ask it, as we received a box of second-hand clothing in September, which will help us through the winter. And yet, if the truth must be told, we do need such aid, for within fifteen months I have given three hundred dollars to build churches, help poor students and the cause generally. This has drawn so heavily on my salary of \$900 that I find it very difficult to support my family of eight on the remainder. With this statement I will leave the matter altogether with you."

*This, of course, refers only to the New School.—Ed.

WILLIAM S. MESSMER

With apologies to one of my esteemed ~~co~~presbyters, William S. Messmer is remembered as "the horse man" among the ministers in Southwest Missouri at the close of the war. Of himself he wrote: "For the past three months our home has been in the saddle, and our study the woods and prairies of Benton and Henry counties. Availing ourselves of the privileges granted (that of prospecting for ourselves) we have presented our claim, driven our stakes and settled our boundaries for the year ending September 1, 1867, not without earnest prayer that the Head of the church would 'enlarge the place of our tent, lengthen our cords, and strengthen our stakes.'" After describing his field he says: "This program calls for fourteen to sixteen public services and eight social services per month, involving at least 300 miles of travel."

Mr. Messmer preached the opening sermon at the organization of the Second Presbytery of Osage—Cave Springs, Mo., April 26, 1866. At that meeting he reported that he had organized a church at Prairie Grove, consisting of eleven members, to be known as the Presbyterian Church of Springfield." (The Bellview Church.) For a time he served this church, but he left the bounds of the Presbytery before the reunion.

ENOS M. HALBERT.

The first man licensed and the first man ordained by the Second Presbytery of Osage, and probably the first Presbyterian minister educated by a Presbyterian institution in Southwest Missouri, was Enos M. Halbert. In his father's* house, nine miles northeast of Hermitage, Hickory County, was organized by virtue of an act of the Legislature dated February 14, 1845. Judge Halbert was a man of commanding influence in civic and ecclesiastical circles. In the Presbyterian Reporter for February, 1866, is a letter by Rev. John M. Brown, which gives an account of the North Prairie Church, and says: "Dr. Halbert, the patriarch of the neighborhood and one of the leading men of this section, together with his son, are elders in the church. He (Dr. H.) and four sons were in the Union Army as soldiers. One of these sons, not the elder, at the outbreak of the rebellion had been studying some years with the ministry in view, and under the care of the old Presbytery of Osage. He was expecting to be licensed at their meeting in the spring of 1861."

This refers to Enos M. On account of the war he was not

*Sometimes called Dr., sometimes Judge, Joel B. Halbert.

licensed until April 28, 1866, and was ordained October 13, 1867. "He said of himself that his education was obtained at North Prairie Institute, Hickory County, Mo., Rev. John McMillan principal; and that his theological studies were pursued 'on horseback and at home, teaching self, S. W. Mo.'" "From 1843 to 1866 he was a 'farmer, miller, student, soldier, merchant, in S. W. Mo.'" For a time Mr. Halbert labored in the territory that was assigned to the Presbytery of Osage at the reunion. In May, 1870, he began his ministry in the Mount Zion Church, which he brought to self-support the 27th of November, 1875. During his ministry here Mr. Halbert preached a historical sermon from which I have received valuable help in compiling the sketch of the Mount Zion Church. In connection with this church he also served the Bellview Church. He was dismissed to the Presbytery of Larned March 10, 1881. Honorably retired, he is spending the twilight of his days in the State of his adoption, a member of the Presbytery of Solomon.

LEONIDAS JEWELL MATTHEWS.

To Leonidas J. Matthews belongs the distinction of being the only minister who was a charter member of the Presbytery of Ozark in 1870, continued in that Presbytery throughout its ecclesiastical existence and entered the new Presbytery of Ozark at its organization in 1907. Like the subject of the preceding sketch, Mr. Matthews was a Tennessean by birth and was licensed and ordained by the Presbytery of Osage. He was licensed October 13, 1867, and ordained April 4th, 1869. What education he had was secured by private study. For about eight years after his ordination Mr. Matthews served as a home missionary in the southeastern part of the Presbytery. His roving commission reminds one of the prelude to the first epistle of Peter. It was Leonidas, a minister of Jesus Christ, to the Presbyterians scattered throughout Howell, Texas, Wright, Laclede and Pulaski counties. On account of throat trouble Mr. Matthews gave up the work of the ministry, and in September, 1877, became an annuitant of the Board of Ministerial Relief.

In a letter to Dr. Timothy Hill, dated March 6, 1871, Mr. Matthews wrote:

"This is my field of labor—one of the most destitute portions of country within the bounds of our Presbytery. This whole field is a new field. It has never been occupied by Presbyterians until a little over three years ago, and very poorly since that time. And then a great deal of the other preaching is of the very poorest sort, containing little or no fire except that which is kindled against Presbyterians. When I first came into this country there was as much fuss made about a Presbyterian preacher as there would have been about a monkey. You might hear it said upon one hand,

'Why, they are a queer kind of folks; see they stand up when they pray, and, worse than that, they won't preach unless they get pay for it.' * * * I am all alone, with only a little hand, and they are scattered over a territory of more than twelve hundred square miles. What must I do? What can I do? The flock is starving for the bread of life and the cry comes in from every quarter, 'When will you come and preach for us? A church might be organized at West Plains and another near Salem (South of this), but who will break to them the bread of life? The nearest Presbyterian minister to me is at Lake Spring, about thirty miles north of this, though I have never seen him. He does not belong to this Presbytery. The next at Marshfield, seventy-five miles west; next at Springfield, one hundred miles west. There is no one south of me that I know of. A. G. Taylor, J. M. Brown, E. M. Halbert, A. T. Norton and Brother Fenton have labored some on this field during the time I have been here.'

Mr. Matthews' last services were given the churches of Buffalo and Conway.

ANTE-BELLUM OLD SCHOOL MINISTERS

VALENTINE PENTZER.

The first of the Old School ministers who labored consecutively in our bounds was Valentine Pentzer. The following sketch of his life was written by his son, T. M. Pentzer, of Springfield, Mo.:

"Valentine Pentzer was born in Franklin County, Pa. When about eighteen years of age, at the close of the religious revival in the old frame church on George's Creek, where Rev. A. G. Fairchild was pastor, he with thirty others united with the church. Of this number, three began a course of education as candidates for the ministry. They were James Smith, Valentine Pentzer and Jacob Pentzer, brothers. * * * Valentine Pentzer was educated at Jefferson College. * * * He had in a large measure to work his way through college, helped and encouraged by Rev. A. G. Fairchild, in grateful memory of whom he afterwards named one of his sons. He was licensed by Redstone Presbytery probably in 1834. Soon after he went to Illinois. * * * (Shortly after this he moved to) Palmyra, Mo., where he was employed as a teacher in Marion College, and while so employed there was married to Miss Ann M. Owen. * * * After teaching there about two years he was sent by the Presbyterian Board to Southwest Missouri as a home missionary, and located in Jasper County, in the vicinity of Sarcoxie, then one of the few postoffices in that part of the State. He made his home in the Mosley Settlement, and one of his ardent friends and supporters was Thomas Mosley, to honor whom he named one of his sons, the writer of this sketch. Here he worked with untiring energy until June, 1844, when he took charge of the church at Greenfield and moved to that place, going horseback, day or night, over the hills and rocks of Missouri, where the roads in that then wilderness country were often only bridle paths. His new field of labor * * * covered

a large territory in Dade and adjoining * * * counties, often working with other denominations in their camp meetings and revivals. A brief record he left shows that he preached in Springfield, Sarcoxie, Bolivar, Bowers' Mill and at many private homes. He was also employed as principal of Greenfield Academy, then one of the few schools for higher education in Southwest Missouri. He was a charter member of the Washington Masonic Lodge at that place, one of the oldest in this part of the State. In the fall of 1847 he left Greenfield for Madison County, Ill., going by the way of Mount Vernon, where his wife's mother and family lived, staying the last night at the home of his devoted friend, William Orr. * * * His reasons for leaving Missouri were that he thought Illinois offered better educational advantages for his children, of whom he now had five, and he did not wish to bring up his children in a slave State. He was earnest and outspoken in his condemnation of slavery and was sometimes called an 'Abolitionist,' a term he considered no disgrace. * * * (He) died November 9, 1849. He finished his last preaching service sitting in a chair, asking the indulgence of his congregation because he felt two unwell to stand longer. * * * He died in the harness when only thirty-eight years of age. * * * His widow and six children * * * were kindly cared for by true and devoted friends. When the war came, as he believed it would over the slavery question, three of his sons served in the Union Army. Their doing so would have no doubt received his hearty approval had he been living, and he would probably have served with them in some capacity had he been living and physically able."

N. B.—On coming to Southwest Missouri Mr. Pentzer placed himself under care of the Cumberland Presbytery and was ordained by that body. His work at Greenfield was probably his first field in the Presbyterian Church. His son had forgotten this, but such we find to be the case.

The writer of the above had forgotten that his father was ever officially connected with the Cumberland Presbyterian Church. Certain statements in manuscript sermons that he showed me led me to infer as much. From the minutes of the C. P. Presbytery of Ozark I learned that Mr. Pentzer was received by that body as a candidate for the ministry October 25, 1839; that this reception was by letter from the Presbyterian Presbytery of St. Charles; that he was licensed and ordained by the Cumberland Presbytery of Ozark. He was ordained December 5th, 1841, at the dwelling house of H. M. Ritchey, in Newton County, and was dismissed from the Presbytery—probably to the Presbyterian Presbytery of Lafayette—April 3d, 1844.

JOHN McFARLAND.

"O though oft depressed and lonely,
All my fears are laid aside
If I but remember only
Such as these have lived and died."

"Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground."



WM. ORR



JENNIE ORR



JOHN McFARLAND



MARY McFARLAND

The emotions that come over me as I attempt to write a sketch of John McFarland are best described by the words of the poet and the words of inspiration.

From 1848 to 1860 he was stated supply of the Ebenezer Church. He served the Presbytery of Southwest Missouri as Presbyterial evangelist until that Presbytery was succeeded by the Presbytery of Ozark, in which he held the same position until he was laid aside by the infirmities of age. He had presided at the organization of both of these Presbyteries and each of them had elected him as its first Moderator. The sterling qualities of the man and his wide influence in moulding early Presbyterianism in Southwest Missouri led me to insert in full an article published in the Interior September 5, 1872. A sketch of his wife will be found elsewhere in his volume:

A MEMORIAL.

(By Rev. W. Pinkerton.)

Rev. John McFarland was born April 29, 1816, near the city of Pittsburgh, Penn., and died July 21, 1872, on his farm near Greenfield, Mo. He was of Scotch-Irish descent. His mother belonged to the family of Archibald Campbell, one of the Scotch worthies who was beheaded for his faith during the reign of Charles II. His early training was of that type which prevailed in Presbyterian families thirty or forty years ago. At the age of sixteen he became a subject of grace, united with the Beulah Church, and, while yet a youth, was chosen by his brethren to the office of ruling elder. He entered Washington College, Pennsylvania, and was a member of the graduating class of 1844. He studied theology at Alleghany, was licensed to preach by the Blairsville Presbytery in 1846, and was ordained by the Presbytery of Upper Missouri in 1849.

HIS FIELD.

In the fall of 1848 he came West. At St. Louis he called on Dr. Potts for information as to a field of labor. The Doctor asked him what sort of a field he wanted. 'The field where I am needed most,' was the prompt reply. His footsteps were directed to Southwest Missouri, where for nearly a (quarter of a) century he lived and labored in the Master's service. During half of this time he was the only Old School Presbyterian minister south of the Osage River. His field was vast and needy. In occupying it our brother bravely endured the winter's cold and the summer's heat. He knew well the trials of the frontier work. Like his Master, he went about doing good.

PREACHER.

Our brother was not a great preacher in a popular sense. He was what is far better—a godly minister. In one of his preaching tours many years ago he preached on a Sabbath evening in the county seat of an adjoining county. Among his hearers was a prominent man of the county. It was the privilege of the writer to know this man in after years and to visit him many times on his death bed. He spoke repeatedly of this sermon. Said he: "It was not a great sermon, but there was such earnestness dis-

played that I felt that I was in the presence of a good man, and his preaching came home to me with power. I shall never lose the influence of that sermon."

The strength of our brother was not so much in his power to attract and hold an audience as in the earnestness and sincerity of the man.

CITIZEN.

He was greatly esteemed as a citizen. During the late Civil War, which laid waste almost the whole district of Southwest Missouri, he was "a union man;" and yet such was his Christian character that he was recognized as a peacemaker among his neighbors of both parties. His piety and moral worth were in such repute that on one occasion a large rebel army lay in camp near his farm for several days without molesting him or his property in the least. Two of his rebel neighbors waited on the General in command and told him that our brother was a Union man, but that they regarded him as so good a man that the Southern Confederacy could not afford to disturb him.

PRESBYTER.

He was one of the most clearly pronounced Presbyterians with whom the writer has ever met. From childhood he was thoroughly taught in the faith of his ancestry, and during his life he cherished a most profound respect for "the old ways." He was slow to receive anything that was not endorsed by the faith and usage of the Presbyterian fathers. He enjoyed the society of his brethren, and was never absent from a meeting of the Presbytery if it was possible for him to be present. His interest in the proceedings never failed him. We always expected to hear from Mr. McFarland. Still his bearing was so modest, his words were so full of peace, and his brethren had so much confidence in his sincerity that his speeches were never offensive. It is safe to affirm that he never wounded the feelings of a brother Presbyter in his life.

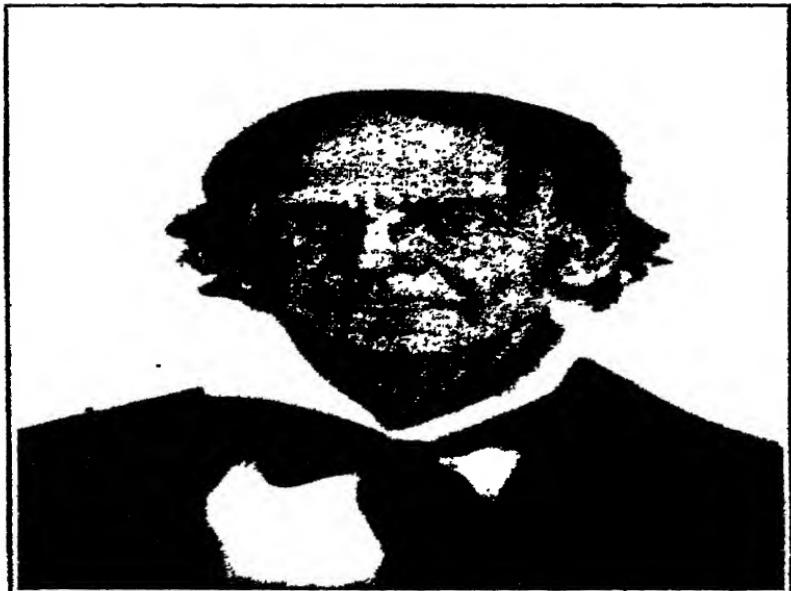
LAST SICKNESS.

His health was never robust. Nearly two years ago what seemed to be at the time a small sore made its appearance on his right cheek just below the eye. At first there was no particular alarm. Its continuance, however, made him uneasy. It was pronounced cancer. In the early part of this year he made a trip to Pennsylvania with the hope of obtaining relief. Through the influence of the medicine he took while at Pittsburgh the sore began to heal, but the disease seized upon the lungs. Our brother returned home in last June, where he continued to sink gradually until he fell asleep in Jesus on Sabbath evening, July 21. During all his illness he never suffered pain. This he enumerated as one of the mercies of God. He was not even confined to his bed.

A few hours before his death he spoke freely to his wife of his religious state. She said to him, "Your mother told me that she never knew you to tell a falsehood and that you was always a good boy." He seemed to shrink back from this statement, threw up his hands and exclaimed: "No, no; I was a very wicked sinner; I owe all that I am to grace, grace, grace." Said he: "There was a period of late when I was in deep trouble; my sins seemed to lie on my soul like a mountain, but these I have left all behind me, and now I enjoy peace. Heaven is my anticipation and I feel sure that I shall attain it." On the morning of the Sabbath, at his request, his wife read to him the fourth and fifth chapters of II Corinthians.



W. R. FULTON



DAVID APPLEBY

LAST HOURS.

It had long been the custom of a number of religious families in the neighborhood to hold prayer meetings in the school house near his home on Sabbath afternoon. That afternoon it was held at his request in his room. When he was asked what hymns he wished sung he replied, "Hymns which speak of Christ and heaven." At the close of the meeting, as they passed out, old and young, he shook hands with and bid them farewell. At a few minutes past 8 o'clock his little son came up to his bed and kissed him, as was his custom before retiring. He said, "Good-bye, my son." These were his last words and in a few minutes he ceased to breathe. So easy was his death that his watchers did not know the moment of his departure.

Thus passed away one of the purest and best of men, so mild and gentle in disposition, so unselfish and sincere in his daily living, that he left behind him not an enemy. A wife and little son, besides a large circle of friends and brethren, remain to mourn his death. But we are comforted with the assurance that our loss is the eternal gain of our departed brother.

There is one interesting fact connected with his funeral which is worthy of note in this age of itinerary in the ministry. The young men who prepared the body for burial and carried it to the grave had been baptized by him in infancy, and had grown up in childhood under his ministry.

WILLIAM R. FULTON.

Valentine Pentzer, John McFarland, William R. Fulton, 1844-1878, succession of ministers in the Ebenezer Church! When was a church in the wilderness supplied by such a trio of ministers for so long a time with only short intervals between pastortates? Pentzer, the solid sermonizer; McFarland and Fulton, twins in piety, in zeal for planting Presbyterianism in Southwest Missouri and in unremitting toil! No wonder that this church survived the ravages of war better than any other Presbyterian Church in Southwest Missouri, and that at its fiftieth anniversary it could point to seven of its sons in the ministry. The best summary of Mr. Fulton's life and labors that has come to my hands is his memorial spread on the records of Ozark Presbytery. And if my readers will peruse this one I will promise not to incorporate any more memorials—that is, not until I find another one so good that I cannot pass it by:

MEMORIAL PAPER ON THE DEATH OF REV. W. R. FULTON.

"It has pleased God, our Heavenly Father, to take to Himself our brother in the ministry, Rev. William R. Fulton. This Presbytery, assembled at Greenfield, Mo., as a feeble expression of its regard for the name and memory of Bro. Fulton, has resolved to spread this memorial on its minutes:

"Rev. W. R. Fulton was born in Washington County, Pennsylvania, March 1st, 1818. He was the son of pious parents and early in life was brought under those good influences which flowed out into the excellencies of his manhood and the goodness of his age. He commenced his academic

education at Florence Academy, in Pennsylvania, and graduated at Athens College, Ohio. Afterwards he spent three years in Western Theological Seminary at Allegheny, Pa. He began his ministry in Ohio, at Deerfield and Bristol, and from the first his labors were blessed in the conversion of men to God and in the strengthening of the churches. In the year 1849 he was married to Miss Mary A. Willson*, a daughter of the Rev. Samuel Wilson, who was for nearly fifty years pastor of the churches of Norwich and Pleasant Hill. The wife of his youth was spared to be the companion and light of his age. Bro. Fulton, after returning for a short time to Washington, Pa., and the scenes of his boyhood, finally removed to Missouri in the year 1852 and took charge of the Presbyterian Church of Independence temporarily in the absence of the pastor, Rev. Mr. Symington; and after a short time he removed to Oregon, Mo., and here began a labor which was very successful and fruitful. Several hundred converted persons were added to the church through his direct influence or aid. Churches were organized at that time which are today almost the best in the State. In the year 1860 he took charge of the church of Greenfield and continued the pastor for nineteen years. During those years his name is identified with all the churches in Jasper, Dade, Greene and Newton counties. He had the great privilege of gathering the flocks and securing for them their earliest pastors. At the autumn meeting of this Presbytery, held in the Spring Hill school house, in Jasper County, October 4, 1880. Bro. Fulton as retiring Moderator preached the opening sermon. Many of us can never forget the energy and eloquence with which he spoke. Over him were few of the shadows of age. His face wore none of its wasted lines. Little did we think that this was the last time we should meet on earth. He returned home and resumed his labors in the churches to which he had been preaching at Ash Grove and Pleasant Valley. On Sabbath, the 12th of December, 1880, he preached at Ash Grove, and on his return to his home complained of cold, but this gave no alarm, for he had never been seriously ill. On Sabbath, the 19th of December, still being unwell, he preached in Pleasant Valley on the word, "The King's business requireth haste." This was his last sermon. When he reached home he was more unwell from the effort, but was no confined to his house or bed. He participated in the Christmas services in the Presbyterian Church, and there was so little serious in his illness that his daughter, Miss Hattie Fulton, returned to her post of duty at Lindenwood College. On Friday night he had a congestive chill, and from that time grew rapidly worse. But such was the unbroken strength of his constitution and such his uncomplaining patience that no serious apprehension was entertained until nearly the end. During all the wanderings of sickness his heart and brain were at work in weaving together divine truth and constructing sermons to preach. Not for a moment for himself or his family did his faith waver. To his faithful and stricken wife he said, "Well, I can commit you to Christ." On Monday morning, January

"This daughter and "mistress of the manse" deserves more than passing mention. She was in a large sense a worthy co-laborer with her husband in Greenfield, and after his death was not content to leave her harp hanging upon the willows. Dr. Hill's sketch of the Butler Church contains this notice: "The church is thoroughly and efficiently organized, having a good Sabbath school * * * and a small but vigorous Woman's Missionary Society, which is one of the most energetic in the Presbytery. No notice of the Butler Church would be complete without mention of it. For some years its President was Mrs. Mary A. Fulton, widow of the late W. R. Fulton, with whom she shared many years of labor in this State. To her, as also to Mrs. Prof. Martin, much credit is due for the missionary spirit seen in the church."—Ed.

10, 1881, he entered into rest and went up to meet his God. 'Blessed are the dead which die in the Lord.' The death of Bro. Fulton is deeply felt by us as a Presbytery, for he has been so long a standard bearer and a faithful and highly useful minister of the word, and we had hoped that he would be many years spared, to guide the steps of his younger brethren and to feed the flocks to which he ministered. But God's ways are not ours. His thoughts are not ours. He is calling us to do with our might the work of our ministry, for the night cometh on. We recall with pleasure and gratitude the blamelessness and Christian simplicity of his life. He laid not up for himself treasures on earth, but sought the imperishable riches of the kingdom of God. We likewise are glad to leave behind on his memorial our testimony to his uniform kindness, courtesy and forbearance to his brethren in the ministry. Though far beyond many of us in age, experience and wisdom, he was uniformly patient and gentle, and easy to be entreated. Though a man of deep and earnest convictions, they were held in charity. It is our greatest joy in review of his life that he delighted to preach the gospel. It was the daily delight of his life; a well of living water within him. Such could not perish. And at this hour we lift up our eyes from his coffin and his grave and behold him casting his crown at the feet of our Lord, and exclaiming with the myriads of the redeemed, 'Not unto us, not unto us, oh Lord, but unto Thy name be the glory.' This Presbytery expresses its sympathy with those churches from whom their beloved teacher is removed so suddenly, and unite in imploring for them the presence of the Great Shepherd and Bishop of Souls. For his widowed companion and daughters we express our sincere commiseration. We try to realize the value of such a husband and father to his family, but in vain. We cannot. We descend into the depth of their loss. We can only say he is not dead, but liveth, and the eternal reunion will be sweeter and holier by reason of his separation from them for a little season. Soon will we forget all our sorrows in the joy of our Lord. So certain are we that it is far better to be with Christ that were it not for the flocks over which the Holy Ghost hath made us the shepherds we would cry, 'Come, Lord Jesus, come quickly.'

This memorial was prepared by Revs. Benjamin F. Powelson and J. J. Marks, D. D., and Elder J. T. Martin.

The funeral services were conducted by Rev. W. J. Garrett, so long and prominently identified with the Cumberland Presbyterian work in and around Greenfield. Side by side these men of God had built up the two branches of Presbyterianism. The agreement of the two systems of truth sufficient to warrant a union "alike honorable to both" was not seen by them at that time. But each recognized the other as a man of God. One has joined the church triumphant, the other, in the twilight of his years, was enrolled in the reunited church, and the two churches of Greenfield are happily one.

POST-BELLUM O. S. MINISTERS.**WILLIAM J. WRIGHT**

The Presbytery of Southwest Missouri was organized with three ministers.* Of these W. J. Wright was enrolled for the purpose of making the organization constitutional: As soon as the new Presbytery could ordain John Giffen, Mr. Wright was dismissed to the Presbytery of New Brunswick, i. e. June 24, 1865. Prior to this he had been United States Hospital chaplain, located at Springfield, Mo. Though his services to the Presbytery were technical rather than consequential, it is worthy of note that he afterward obtained considerable celebrity. He was the first American elected to the London Mathematical Society, and wrote a treatise on higher mathematics, now used in the Sorbonne Paris, in the University of Vienna and in London University. To the unlettered public he is better known as the husband of the writer —Julia McNair Wright. He was professor of mathematics in Westminster College, Fulton, Mo., 1888-1900.

Born Weybridge, Vermont, August 3, 1831; married Julia McNair, of Oswego, N. Y., 1859; ordained 1863 by Presbytery of New Brunswick; received the degrees of Ph. D. and LL. D., one and probably both from Union. Died at Fulton, Mo., February 26, 1903. His wife died soon after this.

JOHN GIFFEN.

To John Giffen belongs the distinctions of being the first man ordained by the Presbytery of Southwest Missouri and the first Stated Clerk of the Presbytery. Before and after his ordination he served Calvary Church as stated supply for a short time. He was ordained June 24, 1865, and was dismissed to the Presbytery of Schuyler November 23, 1866.

A. JONES.

“The action of Synod extending the boundaries of the Presbytery of Southwest Missouri so as to include the counties Henry and Bates, and attaching to the same Rev. Dr. A. Jones and Rev. J. A. Paige was officially announced to Presbytery by the latter

as Stated Clerk of the Synod of Missouri.—Minutes Presbytery of Southwest Missouri November 24, 1866.

Dr. Jones' labors were outside the bounds of the territory covered by this book. For a sketch of his life the reader is referred to Hill's History of Kansas City Presbytery.

JAMES A. PAIGE.

In addition to the above sketch, the reader is referred to the sketch of Calvary Church for an account of Mr. Paige's connection with this Presbytery. James A. Paige was born in Ware village, Massachusetts, October 6, 1823; graduated at Princeton College in 1849 and seminary 1852. He was licensed by the Presbytery of Philadelphia Central April, 1852, and ordained by the Presbytery of St. Louis in the fall of 1855. From 1866 to 1871 he occupied a commanding and commendable position in Southwest Missouri Presbytery. As pastor of Calvary Church, Stated Clerk of the Presbytery and Chairman of the Committee on Home Missions, he was alike useful and efficient. He was installed February 14, 1867, by Revs. John McFarland and W. R. Fulton, and on October 12, 1871, Presbytery agreed to the dissolution of the pastoral relation provided that this order become effective February 1, 1872. Mr. Paige was dismissed to the Presbytery of Schuyler.

SALATHIEL MILTON IRWIN.

Born South Salem, Ohio, November 23, 1836: graduated Hanover, Ind., 1863, and Princeton Seminary 1866. Licensed by the Presbytery of Chillicothe June 6, 1865, and ordained by the Presbytery of Southwest Missouri November 25, 1866. He served as stated supply of the Little Osage Church and was dismissed to the Presbytery of Topeka September 13, 1867. Since that date he has served various churches in Kansas.

JOHN W. PINKERTON.

I regret exceedingly that I have been unable to get an adequate sketch of the valuable services of this brother and know so little of his personality. He was received from the Presbytery of Upper Missouri April 3d, 1868, and on September 13, 1872, Presbytery authorized the S. C. to grant him a letter of dismissal when called for. Prior to his reception by the Presbytery he had assisted in the organization of the Neosho Church, and for two years supplied the church in connection with his work at Car-

thage. He either organized or assisted in the organization of a number of the other churches of the Presbytery, and was a true and efficient pioneer missionary. From Dr. A. C. Schell, of Neosho, I learn that he was a large man in every way—large physically, mentally, socially and spiritually. Elder William R. Gorton's memories of the man accord with this description. The register of the Presbytery gives his initials as J. A. instead of J. W., and with this agrees some information from another source. But the preponderance of evidence points to J. W.

BENJAMIN F. POWELSON.

Benjamin F. Powelson was born near Romney, W. Va., September 10, 1840; graduated at Washington College and Allegheny Seminary (1860, 1867); served in the Union Army and was retired 1865 with the rank of First Lieutenant. He was licensed by the Presbytery of Washington April 24, 1862, and ordained by the Presbytery of Southwest Missouri September 5th, 1868. Mr. Powelson had been serving the churches of Deepwater (Germantown), Henry County, and Little Osage, Vernon County, since July 1st, 1867. The enabling act of 1870 placed him in the Presbytery of Osage. In a letter to the author he writes: "From September, '73, to June, '74, I was a member of Ozark Presbytery; pastor of Neosho Church. But the arrangement to go under Sustentation Board failing, I accepted a recall to the charge of the Montrose Church and again became a member of Osage Presbytery. * * * January 1, 1876, I was called to the principal-ship of Butler Academy, Butler, Mo., and succeeded in the frontier work, the institution being put on good footing with a \$10,000 building and an attendance of about 100 students. In May, 1879, I accepted a call to the charge of the churches of Greenfield and Ozark Prairie, and that fall was received into the membership of the Presbytery of Ozark. I was prospered in my work there, but in June, 1882, I accepted a call to the pastorate of the First Presbyterian Church of Lyons, Kan.

J. HOWARD NIXON.

The work of Dr. Nixon in Southwest Missouri was educational rather than strictly ministerial. He was drawn to Springfield by ill health, and was superintendent of the public schools for two years. During this time he preached occasionally at Calvary Church. During the long and gracious protracted meeting in that church he and Rev. J. W. Werth took time about preaching, leaving the pastor, Mr. Paige, to devote his entire time to pas-

toral work. While in this city he and Mr. Charles Sheppard secured the erection of the only pretentious school house in the place—the building on Jefferson street, now known as Central School. Dr. Nixon was a brother of Mrs. Henry Sheppard, and was one of the most scholarly ministers connected with Presbyterianism in Southwest Missouri. He was born in Milford, Delaware, November, 1829, reared in New Jersey and graduated with honors at Princeton in 1851. Having previously served in a bank in Philadelphia, where he gave promise of great financial ability, he playfully remarked to a friend: "There are three things that I think I know how to do, viz., teach school, run a bank, and preach a sermon." Before entering Princeton Seminary he went South as a tutor in a planter's family and there preached to the slaves on the plantation. He graduated from Princeton Seminary in 1854 and served the church of Cambridge, N. Y., for four years. From 1860 to 1869 he was pastor of the First Church of Indianapolis, where he ordained Benjamin Harrison as an elder. A trip to Europe was followed by his residence in Springfield. He was received by the Presbytery of Southwest Missouri August 20, 1869, and dismissed to the Presbytery of St. Louis October 12, 1871. Subsequently he was President of Lindenwood College for five years, and served churches in Wilmington, Delaware and Webster Groves, Mo. He died April 22, 1892. Dr. Nichols in his tribute to his memory spoke of him as a man of deep spiritual intuitions, with a rare command of simple Saxon, a lover of the poets and Versatile in his attainments and achievements and quoted at his funeral:

"I know not what the future hath
Of marvel or surprise
Assured alone that life and death,
His mercy underlies.

And if my heart and flesh are weak,
To bear an untried pain
The bruised reed he will not break
But strengthen and sustain.

I know not where his islands
Their fronded palms in air,
I only know I can not drift
Beyond His love and care.

And so beside the silent sea
I wait the muffled oar;
No harm from him can come to me,
On ocean or on shore.

AUSTIN W. ELLIOTT..

The last man ordained by the Presbytery of Southwest Missouri was Austin W. Elliott. He was received as a licentiate from the Presbytery of Chicago April 25, 1870, and was ordained the following day. He served as a Home Missionary in the Presbytery of Ozark for a short time, but was soon laid aside by infirmities of the flesh. He was honorably retired April 10, 1889, and died September 30, 1891.

MINISTERS RECEIVED AFTER THE ORGANIZATION OF
OZARK PRESBYTERY.

N. H. DOWNING.

The first minister received by the Presbytery of Ozark was N. H. Downing. He was received from the Presbytery of Catawba September 6, 1871. He organized the church of Logan and served that church in connection with Ozark Prairie.

WILLIS L. MILLER.

Random Reminiscences of Willis L. Miller are given elsewhere in this volume. He came to Southwest Missouri in broken health—from North Carolina, if my memory serves me correctly, and recuperated at my father's house in Ritchey. He was received by the Presbytery October 12, 1871, and soon returned to active services. At various times he served the churches of Locust Grove, Newtonia and Ritchey, Preston, Salem, Grace, Ozark Prairie and Shiloh. He was dismissed to the Presbytery of Trinity April 2nd, 1879; returned to the Presbytery April 10th, 1883; and was dismissed a second time, to the Presbytery of Indian Territory February 19, 1884. The Presbytery has seldom had the equal of Mr. Miller in its groups of country churches. He was zealous, active and efficient. His wife was a woman of rare intellectual attainments and made valuable contributions of poetry and prose to various religious periodicals—notably the *Interior*. His son, Charles H., was received under care of the Presbytery as a candidate for the ministry and has been in the ministry of the church for a number of years.

S. N. D. MARTIN.

Rev. S. N. D. Martin was received from the Presbytery of Neosho April 12th, 1872, and was dismissed April 10, 1875. He

preached at Ozark Prairie, Verona and Avilla; became a member of the Presbytery the second time April 11, 1189, and served the churches of Bolivar, Mt. Zion and Grand Prairie. He was dismissed to the Presbytery of Spokane April 5th, 1899.

JOHN E. WERTH.

Though a member of this Presbytery from April 12, 1872, to October 20, 1887, and a man who left a fragrant memory. John E. Werth barely belongs to this history because he was engaged in secular pursuits rather than the regular work of the ministry. He was received from the Presbytery of Schuyler and dismissed to the Presbytery of St. Louis.

HARTWELL A. TUCKER.

In my boyhood days one of the old school readers contained a wrapt description of a blind preacher. The narrative gave the impressions made on his mind by a sermon the preacher had preached on the Passion of our Lord. The whole tragedy, it seemed, was reenacted in the presence of the speaker as with wonderful pathos he exclaimed: "Socrates died like a philosopher, but Jesus Christ like a God." The name of Hartwell A. Tucker brings to my mind this piece in the old reader. I knew him when I was a child, and the acquaintance has been renewed in recent years. He came from the Cumberland Presbytery of Neosho and entered Ozark Presbytery June 11, 1872. During the three years membership in this Presbytery he served the churches of Buffalo and Urbana, Bolivar and Conway. At that time his eyesight was rapidly failing and he subsequently became practically blind. After a short sojourn in Texas he went to the Indian Territory where he was Presbyterial Missionary and Chairman of Home Missions for a number of years. Recently he has resided within the bounds of this presbytery and has done some supply work in connection with his practice as an Osteopathic physician. There is a uniqueness and spiritual charm about Mr. Tucker's preaching that is very attractive to me. He recites his scripture lesson from memory, makes much use of the sacred number seven in the divisions of his discourse and uses the observational method. Withal the sweet Christian spirit of the man permeates every discourse. When he realized that his affliction hindered him so greatly in pastoral work he declared that "The ministry of intercession" was still open to him.

CYRUS H. DUNLAP.

In the judgment of one who has been a careful observer of men and Presbyterian churches since the Civil war probably Ozark Presbytery has not had a man of superior pulpit endowments to Cyrus H. Dunlap. Dr. Nevin's notice of him would seem to confirm this judgment: "Mr. Dunlap is a preacher of good parts and of power. His sermons are clear, scriptural and spiritual. He speaks with great earnestness and sincerity, and touches the hearts of his hearers. He is a man of devoted piety. He is active in Sabbath School, missionary and temperance work. He is a good pastor, an indefatigable worker, a faithful undershepherd."

Mr. Dunlap graduated at Westminster in 1857 and completed his course in Theology in 1864. Pennsylvania, the Carondelet church of St. Louis and the Presbyterian church of Sedalia, Mo., were blessed with his faithful ministries before his coming to Southwest Missouri. For about eight years—1872-1879—he was pastor elect of Calvary church. His efficient methods of administration are referred to in the sketch of that church. The women attribute to his zeal and cooperation in a large measure the existence of the Presbyterial Missionary Society of which his wife was first president. Together they wrought effectively in building up the Missionary work of the Presbytery. Mrs. Dunlap assisted in the organization of numerous auxiliary society and Mr. Dunlap served the Presbytery as Chairman of Home Missions. He was twice Moderator of the Synod of Missouri. In 1879 he returned to Western Pennsylvania and resumed his labors there.

SQUIRE GLASCOCK.

Licensed by the Presbytery of Ozark, October 13, 1873, ordained April 29, 1875, relicensed May 2, 1892, reordained September 14, 1892. He served for longer or shorter time the churches of Neosho, Westminister, Joplin, South Joplin, Lone Elm and Lehigh. Demitted the ministry September 21, 1899.

HIRAM HILL.

This name appears in the minutes of Presbytery as a corresponding member April 10, 1873, and this same year he is listed in the assembly minutes as a member of the Presbytery, but there is no record of his reception or dismissal. He supplied the Carthage church for about a year and a half and relinquished the work on account of ill health.



W. S. KNIGHT

J. B. VAWTER.

A member of the Presbytery from September 1874 to September 1877. Probably a colporteur part of the time—did desultory work at several moribund churches, i. e. North Prairie, Black Oak Point (?), Hermitage and Linn Creek.

J. H. WILSON.

Received from the Presbytery of Emporia April 9, 1875. Died July 1902. There seems to be no record of his work in this Presbytery.

THOMAS O. RICE.

For some time previous to his reception and a time thereafter Mr. Rice supplied the Carthage church. He was received from the Presbytery of Des Moines April 10, 1875, and dismissed to the Congregational Association of Cape Cod March 1881.

WILLIAM S. KNIGHT.

Perhaps I can render no better tribute to the memory of this benign father in Israel than to insert here the minutes of Presbytery on his memorial service held at Webb City April 18, 1906: “Presbytery convened with prayer at 8 o’clock. Presbytery held a memorial service in memory of William S. Knight, D. D. The following program was carried out in connection with this service: The report of the Carthage Collegiate Institute of which Dr. Knight was president at the time of his death was read and approved, address by Dr. J. F. Shepherd; scripture reading and prayer by Rev. G. H. Williamson, anthem by a chorus of girls from the Institute; addresses by Rev. Dr. Jeffries representing the Ministerial Alliance of Carthage and W. J. Sewell of the Board of Trustees; address by D. B. Whimster. The following minute on the life and labors of Dr. Knight was presented by Rev. E. E. Stringfield and adopted by Presbytery:

A MEMORIAL ON REV. W. S. KNIGHT, D. D.

“Amidst the general activities of the spiritual harvest season we were stunned ‘by one of those death notes which are pealed at intervals as from an archangel’s trumpet to awaken the soul’ to a realization of the fact that ‘here we have no continuing city.’ Our brother, W. S. Knight, D. D., who gave to the Presbytery of Ozark more years of faithful service than any of us, has shared the lot of humanity. He died November 16, 1905.

Perchance it was the 'sweetness and light' of a serene Christian life shining in his face that we mistook for the bloom of health and the conserved powers of mature and scarcely declining years of manhood. His temperament, habits of life and appearances all betokened a number of years more of service. That without the warnings of accident or sickness, in the quiet of his study, as if 'in the lap of God,' he should fall asleep, startles us for a moment, but awakens the inquiry, after all, as to whether or not a life so free from turmoil and strife has not found a fitting close in a departure free from long drawn out and wasting pain. He was born at Newcastle, Ohio, August 17, 1839; graduated at Washington and Jefferson College in 1862 and at Western Seminary 1865. He received the degree of Doctor of Divinity from his alma mater in 1887. The Presbytery of Schuyler ordained him April 8th, 1866, and nearly ten years were spent in the two pastorates, Carthage and Augusta, Ill. Having married Miss Anna Mack on the 17th of August, 1871, in July, 1875, he came with his little family to Carthage, Mo., and took charge of a struggling home mission church, burdened with a debt of nearly \$3,000. As in Augusta, Ill., he had built up a small church to a membership of over 200, so in Carthage, Mo., the membership increased and the debt decreased; when, having raised the church to self-support after nearly three years' service as stated supply, he was installed pastor of the First Presbyterian Church of Carthage, Mo., which church he supplied as stated supply and pastor for eighteen years. A marked characteristic of Dr. Knight's ministry was his interest in the young. In his first pastorate at Carthage, Ill., at a time when young people's work did not receive so much attention as now, he gathered about him a body of young people and enlisted them in earnest Christian work. It was this interest in the young people of the flock that turned his thoughts to the planning with others the institution to which he gave during the twenty years of its existence his most earnest thoughts and efforts. Having served Lindenwood College as President for five years and the Clifton Heights Church of St. Louis as stated supply for two years, he returned to the scenes of his earlier labors and love, and for the last six years of his life was the President of Carthage Collegiate Institute. Thus twenty-four years of his ministry was spent in one city within the bounds of Ozark Presbytery. For eleven years he was stated clerk of the Presbytery and a backward glance at our minutes reveals his zeal for both home and foreign missions, for Christian education, for purity and truth in the church—in a word, 'for every good word and work.' Both a companion and a father to the young, a wise counsellor and guide to the erring, and just the man you would want near you in sickness or sorrow or death, he was rich in the affection which has been manifested toward him during his whole life by all ages and all classes of people. And the generous sorrow of friends far and near has been beautifully expressed in every possible way since he has been taken home. Resolved, that in view of his long and eminent service, this minute be spread upon the records of Presbytery and a copy tendered the family, whose fond memories, deep sorrow and loss and bright hopes we share."

Probably Mr. Fulton served the Ebenezer church a few months longer than Dr. Knight's stay with the first church of Carthage, but the added years Dr. Knight gave to the Collegiate Institute make his terms of active service in the Presbytery longer than that of any other minister. He was moderator of the Synod of Missouri in 1882.

DAVID L. LANDER.

Born near Paris, Kentucky, July 23, 1852. David Leer Lander entered Center College, was a candidate for the ministry, and was compelled to leave school on account of ill health before graduating with the class of 1874. He thereupon went to Neosho, Mo., first as a subordinate teacher and in three months was elected principal. About the same time he was made an elder in the church, superintendent of the Sunday School and teacher of the Bible class. Rev. John M. Brown laid hands on him and started him in a course of theology which was completed under the tutelage of Rev. B. F. Powelson. Mr. Lander preached his first sermon in Granby February 22, 1874. Subsequently he taught one term in the Indian Territory and from there was called to minister to the Neosho church. Few men are permitted thus to serve the same church as elder, Sunday School superintendent, Bible class teacher and preacher. He was licensed by the Presbytery of Ozark April 29, 1875, and ordained March 11, 1876. He supplied the churches of Neosho, Granby and Westminster for four years and was stated clerk of the Presbytery from September 7, 1877 to October 8, 1879, at which date he was dismissed to the Presbytery of Osage. He has since served as stated clerk in the Presbyteries of Osage, Kingston and St. Johns. Ill health has caused Mr. Lander to move from state to state and he has rendered valuable services to churches in Missouri, Kansas, Colorado, California and Tennessee. He married Ella, the daughter of Rev. T. H. Allin, November 1, 1877. For some years Mr. Lander has been preaching in the Presbyterian church U. S.

J. P. SOLOMON.

Rev. J. P. Solomon was received from the Waldensian Synod September 29, 1876, and was dismissed to the Presbytery of Los Angeles October 2, 1884. For a time he served the White Oak church in connection with his distinguished service in the Waldensian church. As a thing that is unique in the annals of the Presbytery resolutions were passed on his death some time after his dismissal. The resolutions were passed October 21, 1885, and are as follows:

"Resolved, That as a Presbytery we record our sense of profound sorrow over the death of our brother, Rev. John P. Solomon, late pastor of our Waldensian Church, but who recently removed to the Presbytery of Los Angeles. We remember with heartfelt appreciation the signally saintly life of our brother, who came to us from the old martyr church of Pied-

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1877; dismissed to Presbytery of Emporia September 1880. Served the Buffalo and Conway churches.

BALTHAZAR HOFFMAN.

Born in Bavaria January 5, 1828, educated in Munich and Baltimore, ordained September 20, 1861, by the Presbytery of Cincinnati, Ohio. Served various churches in Pennsylvania, Ohio, Indiana and Kansas. Mr. Hoffman entered the Presbytery of Ozark in September 1878. He served the church of Summit. From here he returned to Kansas and subsequently became a member of Ozark Presbytery by which he was honorably retired.

WILLIAM A. CRAVENS.

Received as a licentiate from the Presbytery of Transylvania April 2, 1879, and was ordained the next day. Served the churches of Trinity, Salem and Shiloh. Was dismissed to the Presbytery of Osage September 26, 1882.

HENRY W. WOODS.

Received by letter from the Presbytery of Louisville, U. S., February 4, 1880, installed pastor of Joplin church February 8, 1880. Pastoral relation dissolved, and Mr. Woods dismissed to Presbytery of Central Texas, U. S., March 11, 1881.

J. J. MARKS.

James Junus Marks was born in Allegheny county, Pa., January 10, 1809. He graduated at Jefferson college in 1830 and at Western Theological Seminary in 1834. He was ordained by the Presbytery of Palmyra in 1838, was a missionary in Hannibal and West Ely, Mo., for four years and pastor of the Presbyterian church of Quincy, Ill., 1840-1856. During the Civil war he served as chaplain in the army. When past seventy-one years of age Dr. Marks was received by the Presbytery of Ozark from the Presbytery of St. Louis April 13, 1880. For a short time he supplied the Calvary church and for several years was pastoral evangelist for the Presbytery. Here he displayed executive and preaching ability and an energy that was the marvel of the Presbytery for one of his age. During part of the time he served the St. Louis Presbytery and Ozark as pastoral evangelist.

CLARK SALMON.

Received from the Presbytery of Schuyler May 4th, 1880: dismissed to Presbytery of Lackawanna April 2, 1884; S. S. of

Webb City 1880-82; also served for a time the Centre and Trinity churches.

JOHN N. YOUNG.

The connection of John N. Young with this Presbytery was from May 4th, 1880, to March 10th, 1881. During this brief period he served the churches of Neosho, Granby and Westminister. He was dismissed to the Presbytery of Neosho. For some months in recent years he resided in Springfield and was a constant worshipper in the church I serve. Later he returned to Eureka Springs, Ark. His scholarly attainments and exemplary piety make me wish that he had given more of the years of his prime to this needy region.

GEORGE F. DAVIS.

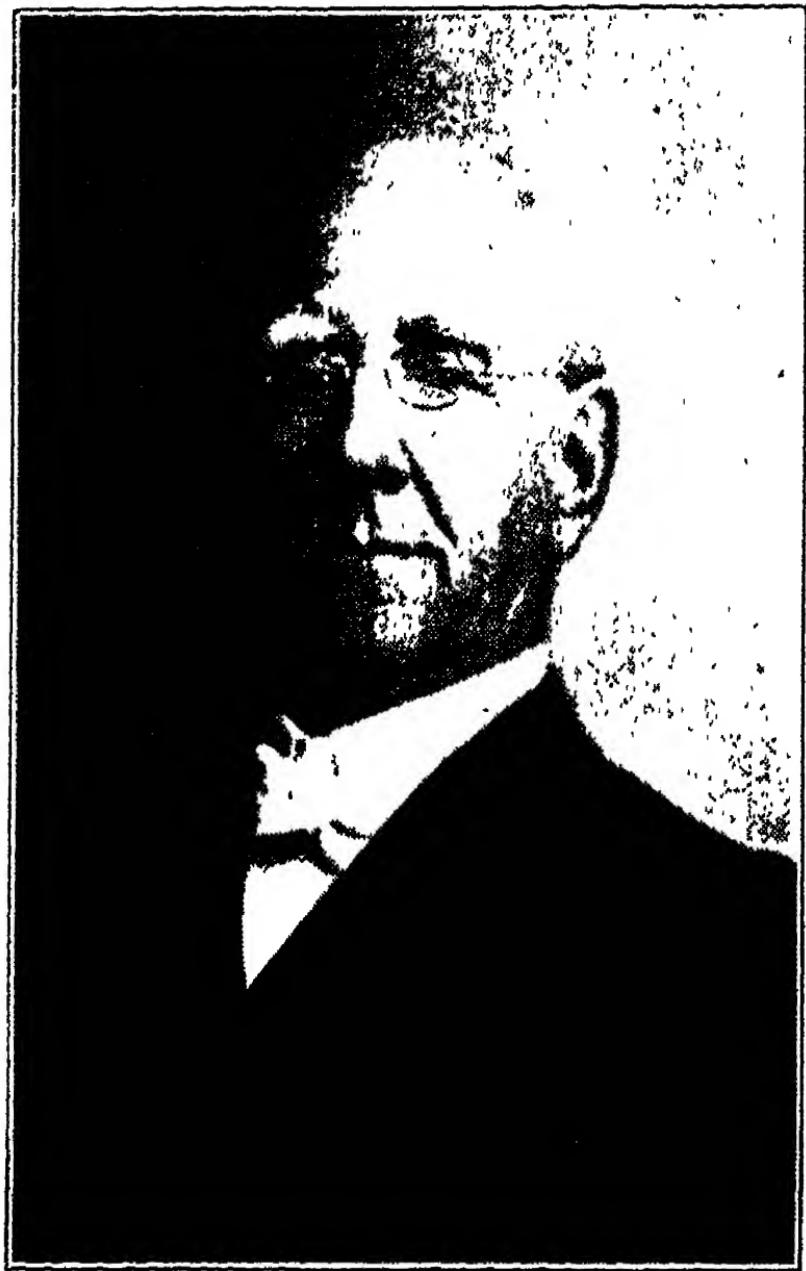
Licensed by the Presbytery of Cincinnati 1849; ordained by the Presbytery of Schuyler 1851, Rev. G. F. Davis was received from the Presbytery of Mattoon October 5, 1880. In April, 1892, he returned to the Presbytery of Schuyler. He was an active Presbyter and home missionary; served the churches of Bellview, Mount Zion, Grand Prairie and Conway; was a member of the Committee on Home Missions, and his abundant labors appear to deserve a more extended notice than I am able to give.

GEORGE W. NEWELL.

Received from Presbytery of St. Louis March 10, 1881. Dismissed to Presbytery of Kearney April 10, 1883. Served the Mount Moriah, Grace and Preston churches.

DOUGLAS P. PUTNAM.

Dr. Putnam was born in Jersey, Ohio, and graduated at Wabash College in 1867. After studying theology in Union Seminary one year he completed his theological course at Lane Seminary in 1876. He was licensed April 7th, 1869, and ordained September 15th, 1870, by the Presbytery of Portsmouth. After ten years' pastorate in Monroe, Michigan, he came to the pastorate of the Calvary Church '81-87. Shortly after his entrance upon this work the present house of worship was completed and dedicated. And during this pastorate the church sent out colonies to found the Second Church, the Westminster Church, U. S., and the Central Congregational Church. Notwithstanding this a virile



G. H. WILLIAMSON

ministry developed a strong church. In addition to his abundant labors in parish and Presbytery, Dr. Putnam was a regular correspondent for the New York Evangelist. His regular articles were headed "On the Front Porch," and they were very helpful in that they did much to attract the attention of the East to the Ozark region. He was Moderator of the Synod of Missouri in 1885. Drury College conferred the degree of D. D. on Mr. Putnam in 1886. On the 11th of October, 1887, Dr. Putnam was dismissed to the Presbytery of Logansport, and became pastor of the First Church of Logansport. From this pastorate he went to another in Princeton, Ind., which was terminated in order that he might accept a position on the faculty of Lane Seminary. His professorship was of brief duration. Death claimed him on the 26th of March, 1905.

GEORGE H. WILLIAMSON.

"Three times and out" is an adage that does not apply to the subject of this sketch. Four times Rev. George H. Williamson has united with the Presbytery of Ozark, as follows:

Received September 29, 1881; dismissed to Presbytery of St. Louis September 16, 1885.

Received from Presbytery of Palmyra April 5, 1886; dismissed to Presbytery of Kansas City September 19, 1894.

Received from Presbytery of Kansas City October 16, 1895; dismissed to Presbytery of Platte October 26, 1898.

Received from the Presbytery of Platte September 13, 1905; placed by the Enabling Act of 1907 in the Carthage Presbytery.

Thus in time he was a member of each of the five Presbyteries into which the State was divided prior to the reunion of 1907. Of all the ministers with whom I am intimately acquainted it has been the most difficult to get an adequate and connected account of the ministerial life and labors of this wholesouled brother. I have tried to interview him on several occasions, but have found that he has been too busy doing things to keep a record or even a memory of the things he has done. He has built nearly a score of churches in this and other Presbyteries of the State, and has been recalled the second or third time as stated supply or pastor to more churches than any minister with whom I am acquainted. In this list are included such churches as Monett, West Plains, Ash Grove, Lockwood, Ozark Prairie, etc. He has also served our churches of Joplin First and Joplin Beethany, Mount Vernon, Greenfield, Fair Play, Fordland, Golden City, White Oak and Westminster of Carthage, and has served the Presbytery of Ozark as pastor-at-large. These frequent

changes have been the occasion of genuine regrets on the part of his parishioners, but Mr. Williamson has insisted, "I know when my work is done." His is the power to develop rapidly the latent energies of a people, to arouse them to build a house of worship—to take them off of the Home Board and to get them to sustain the benevolences of the church generously. He has many of the essentials of an orator, magnetism, fervor, an authoritative bearing—a strong and well modulated voice, an excellent command of language and an unusual command of similes and illustration drawn from observation. In my judgment the Presbytery has never known his equal in whipping into the line of generous activity and support ease-loving, well-to-do and somewhat close-fitted men. I use the word "whipping" advisedly, though figuratively. In the building of his churches Mr. Williamson has been able to draw the purse strings of many men of the world as well as of church members from other churches that he has served. A Carthage paper gave this characterization while Mr. Williamson was serving the Westminster Church:

"Mr. Williamson is a man of far more than passing power. His experience is wide, his sympathies true, his emotions deep, his diction pure, his voice cultivated, his Biblical study profound, his thought clear. His utterance is unusually rapid, but his enunciation distinct. He speaks not to a class, but takes it for granted that, as Mark Twain says, 'There is a common chord of human nature running through the lives of all men, and that which is beneficial to one will not prove injurious to another.' He recognizes no classes in his work, but considers the whole earthly family as the children of God. Mr. Williamson is too broad for a creed and too independent to be a hired man. He looks upon every man as his brother and the philosophy of his Christianity would swing inward the door of eternal felicity to all, and he speaks as one having authority, and not as one who, in a spirit of doubting, begs permission. He deals not in pyrotechnics of oratory and labors not even by innuendo to make himself greater than the cause he pleads for or the Master he serves. He is one in life past the milestones labeled popularity and notoriety, but his pathetic earnestness and zeal will unconsciously win for him what is sought for by others less gifted in vain."

Very few men of the versatile gifts and ability possessed by Mr. Williamson have been content to supply home mission churches and churches in our secondary cities as long as Mr. Williamson. These churches have usually responded by giving him a better salary than they have tendered other men. Mr. Williamson has spent his money with a lavish hand and has never learned the art of accumulating. The Presbytery of Ozark fittingly made him its last Moderator before the reunion, and the Assembly as fittingly appointed him the convener of the new Presbytery of Carthage.

FRANCIS H. L. LAIRD.

Received from the Presbytery of Alton April 11th, 1882: died January, 1884. This brother was probably a retired minister at the time he entered the Presbytery. I find no notice of his having served any of our churches.

CHARLES C. HEMBREE.

Received the same day as the subject of the last sketch from the Presbytery of Union. Served the churches of Ash Grove, Mount Zion and Bellview. Dismissed to the Presbytery of Kingston July 30th, 1883.

FRANK M. BALDWIN.

Born at St. Louis March 12th, 1850; graduated at Westminster College 1874 and at Danville Seminary 1877; licensed by the Transylvania Presbytery April, 1876, and ordained the following year. Mr. Baldwin served churches in Kentucky and Illinois, and then entered the Presbytery of Ozark April 12th, 1882. Supplied the churches of Neosho and Westminster, and was dismissed to the Presbytery of Transylvania April 10th, 1883.

WILLIAM B. McELWEE.

The reception of this brother was alluded to in the sketch of the Eureka Springs Church. That was before the confession was revised and the Presbytery had regard for the tender conscience of this Cumberland brother, as is seen by the entry in the minutes for April 13, 1882: "The Committee of Conference with Rev. W. B. McElwee reported as follows: That they find him in substantial accord with our standards and polity, and that he is able to give an assent to our Confession of Faith as containing the system of doctrine taught in the word of God, it being understood that he has liberty to explain the article on elect infants in such a manner as to mean that all infants dying in infancy are elect and saved, and the article pertaining to the decrees of God in such a manner as not to take away or interfere with the free agency and accountability of man. He heartily accepts the doctrine of election and of the divine sovereignty as scriptural truths, but feels that they should be represented as consistent with the free agency of man." Mr. McElwee served the Eureka Springs Church five and a half years. During his ministry the

beautiful stone house of worship was erected and the church experienced the most gracious revival in its history. He was dismissed to the Presbytery of Stockton April 15th, 1891.

J. M. HUNTER.

Like the subject of the last sketch, Mr. Hunter was of Cumberland Presbyterian lineage. He was ordained by the C. P. Presbytery of Elk, April 10th, 1880, and supplied C. P. churches in Canon City, Col., and Prescott, Ark., until his coming to this Presbytery April 12th, 1883. For a year he supplied the Neosho Church, then preached at West Plains for a short time, and was dismissed to the Presbytery of Neosho April, 1884. Mr. Hunter wrote me some time ago: "Because of the revision of the C. P. Confession of Faith and a controversy through the church papers as to whether the C. P. Church was anti-Calvinistic or moderately Calvinistic, holding to the latter view, transferred to the Presbyterian Church, U. S. A. It has been the dream of my life to see the C. P. Church follow, which dream has been realized, at least in reference to the better Calvinistic element of the same."

FOUNTAIN R. FARRAND.

The Pleasant Valley Church gave Fountain R. Farrand to the Presbytery as a candidate for the ministry. At that time, May 4th, 1880, he was a graduate at Centre College. He took his theological course at Western Seminary—served under the Home Missionary Committee in the intervals and upon his completion of his education was installed pastor of the Joplin Church. This pastorate was of less than a year's duration. Mr. Farrand was ordained and installed May 8th, 1883. The pastoral relation was dissolved and Mr. Farrand was dismissed to the Presbytery of Osage April 3d, 1884. He is a stepson of Rev. W. A. Cravens.

BENJAMIN H. LEA.

This name is sometimes spelled as above and sometimes it is Lee. Occasionally the middle initial is F instead of H, and this confusion in spelling seems to have led the Presbytery into a fruitless search for him after he had been twice dismissed—having returned the first letter unused. He was received from the Presbytery of Solomon May 8th, 1883, and was apparently a colporteur for the American Tract Society in Arkansas, and was dismissed (the second time) to 'the Presbytery of Cherokee Nation.'"

ALBERT L. MILLER.

Received from the Presbytery of Knoxville, U. S., May 8th, 1883. Supplied the churches of Madison, Grace and Preston. Preached at Joplin a short time. Dismissed to the Southern Presbytery of Arkansas September 15th, 1885.

ROBERT B. ATKISSON.

Received from the C. P. Presbytery of Springfield October 17th, 1883; dismissed to the Palmyra Presbytery April 2d, 1884.

WILLIAM E. RENSHAW.

The son of G. A. M. Renshaw, one of the men who laid the foundations in Southwest Missouri, William E. Renshaw was educated at Drury College; was a candidate for the ministry under this Presbytery and on completing his theological education at Union Seminary was ordained by the Presbytery June 13th, 1884, and was immediately dismissed to the Presbytery of Wood River.

EDGAR A. HAMILTON.

Oberlin College and Union Theological Seminary helped to equip Edgar A. Hamilton for the ministry. He was born in Hamilton Settlement, Wisconsin, March 8th, 1842. Served in the Union Army from '61 to '65. While he was a theological student and for a short time thereafter he was engaged in mission work in New York City. He was licensed by the Presbytery of New York in 1873 and ordained by the Presbytery of Newton, New Jersey, the same year. He was pastor of the Presbyterian Church of Deckertown, N. J., 1873-1883. June 13th, 1884, Mr. Hamilton was received by the Presbytery of Ozark. For a time he supplied the Bellview Church, and a mission of the Calvary Church. His most conspicuous service in this Presbytery was done in the Second Church of Springfield. In September, 1885, he became stated supply of a small band of people numbering less than a score of communicants and struggling to erect a house of worship. Under his ministry the church erected its present house of worship and grew to a membership of considerably over a hundred. In Mr. Hamilton's own language, "Withdrawals and removals affected its growth." He returned to his first charge in New Jersey in 1893.

GILBERT T. THOMPSON.

Rev. Gilbert T. Thompson was received from the Presbytery of Indian Territory September 30th, 1884. He supplied the churches of Ash Grove and Lockwood, Ozark Prairie and White Oak, and rendered some service to the Second Church in Springfield. The organization of the Westminster (U. S.) Church in this city led him to decline a permanent engagement with the Second Church, though the original subscription list for the building of a house of worship for said church indicates that he and his family subscribed more to that project than any other family. Mr. Thompson was dismissed to the Presbytery of Lafayette (U. S.) September 14th, 1887.

THOMAS R. EASTERDAY.

The State University of Illinois gave Thomas R. Easterday degrees as follows: A. B. in 1862, B. D. in 1863, and A. M. in 1866. To these Pennsylvania added Ph. D. in 1888. Of Evangelical Lutheran lineage, on his ordination by that body in 1865 he was transferred at once to Lake Superior Presbytery. For seventeen and a half years he was in charge of the First Presbyterian Church of Sault Ste. Marie, Michigan, which he gave up on account of a partial stroke of paralysis. Mr. Easterday served the church of Webb City for six months and then went to Neosho September, 1884. He was called to the pastorate of that church, but was not installed. Served the church until 1888. In September, 1902, he was dismissed to Lake Superior Presbytery. For some years he has been engaged in educational work. Some months ago he wrote me: "I occasionally supply churches when the pastors are absent, but I am so busy in my educational work I refuse all such work I can be excused from. I am President of the Board of Education of Sault Ste. Marie, of which Board I have been a member thirty-six years. I am President of the Carnegie Library Board, of which I am a charter member. I am Commissioner of Schools for Chippewa County, having served in this capacity twelve years and a half, and having two years unexpired of my term. I am in communication with nearly 200 teachers continuously. Have also many knotty school questions to adjust with, say, 300 school officers of various qualifications and characteristics. Am just about as busy as a man should be in his seventieth year." While in Neosho Mr. Easterday's life was alike strenuous. He was something of a promoter in both educational and commercial enterprises. The wealthy Wyandotte Indian, Splitlog, had built through Newton County

about twenty-five miles of railroad called the Splitlog road, said to be the only railroad in the United States built by an Indian. Mr. Easterday went to Kansas City to see about capitalizing and extending this road. The road was absorbed by the Kansas City Southern.

SAMUEL PETTIGREW.

Received from Presbytery of Oregon September 15th, 1885; commissioned as a home missionary in the Jasper, Preston and Home churches. Dismissed to the Presbytery of St. Louis September 14th, 1886.

EDWIN P. KEACH.

Received from the Presbytery of St. Louis and dismissed to the Presbytery of Austin on the same dates as the above. Mr. Keach supplied the churches of Lehigh and Webb City. He returned to the Presbytery April 15th, 1903; served mission stations in Arkansas and was dismissed to the Presbytery of Dallas (U. S.) April 19th, 1905.

JOHN FOY.

Rev. John Foy was received from the Presbytery of Platte April 16th, 1886. The next day a call from the Ebenezer Church was placed in his hands and a committee was appointed to install him as pastor. It appears that the installation was never effected. Mr. Foy was dismissed to the Presbytery of South Florida April 5th, 1887.

HENRY B. FRY.

Ordained by the Presbytery of Findlay, 1857. Received from the Presbytery of Mahoning April 16th, 1886, and dismissed to the Presbytery of Fort Wayne April 12th, 1892. Dr. Fry was S. S. of the First Church of Joplin.

A. M. TANNER.

Received from the Presbytery of Cedar Rapids December 6th, 1886. Dismissed to the Presbytery of Omaha October 22 1890.

HEZEKIAH R. LEWIS.

Rev. Hezekiah Lewis was recommended to the Home Board as supply for the Golden City, Shiloh and Salem churches September 17th, 1885, but did not become a member of the Presbytery until April 5th, 1887, at which time he was received by letter from the Presbytery of Topeka. He was dismissed to the Presbytery of Topeka October 17th, 1894.

JAMES LAFFERTY.

Received from the Presbytery of Osage April 6th, 1887; dismissed to the Presbytery of Palmyra April 11th, 1888. He served the churches of Buffalo and Bolivar, and during his brief stay was made Chairman of the Presbyterial Committee on Foreign Missions.

JOSEPH C. SHEPHARD.

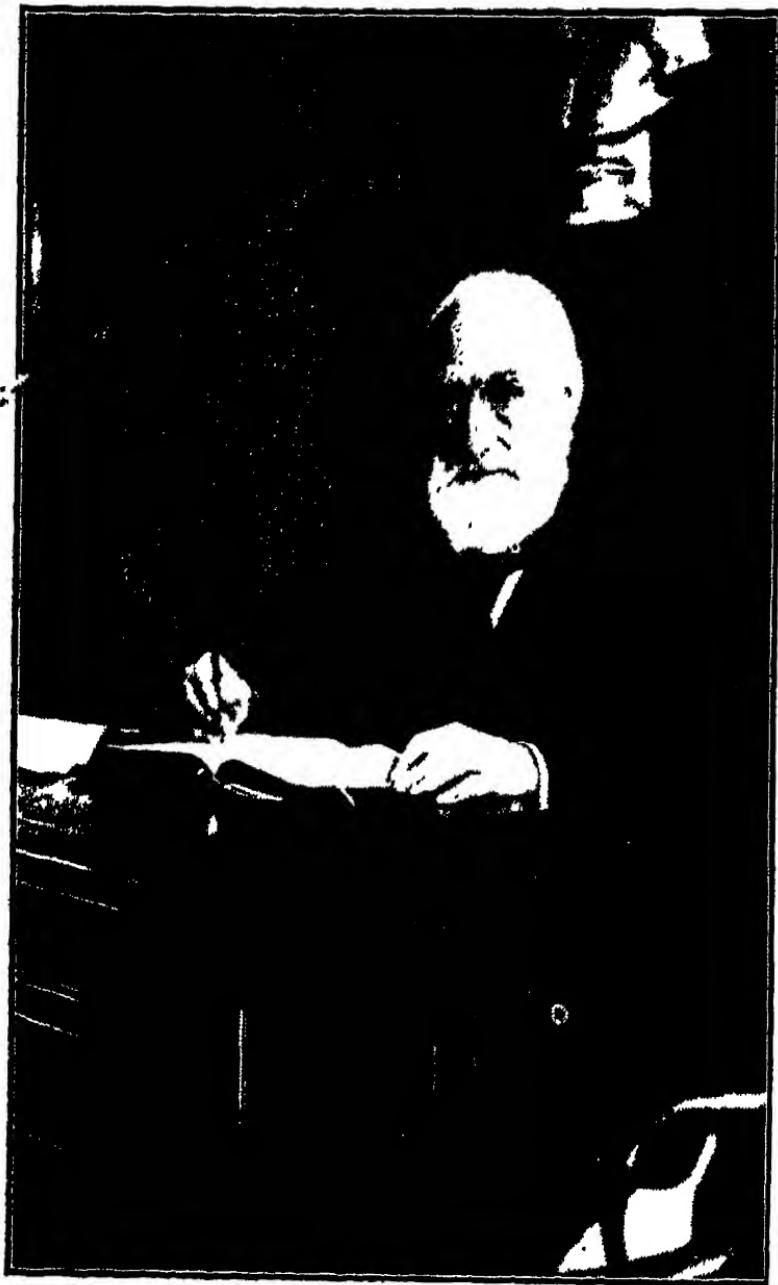
Received from the Cumberland Presbytery of Springfield April 7th, 1887. Honorably retired April 10th, 1894; served the churches of Golden City and Shiloh, and preached some in other Home Mission fields. Mr. Shephard was a man of eminent piety and consecration. The date of his death is unknown to the writer.

R. T. McMAHAN.

Rev. R. T. McMahan was licensed and ordained by the Presbytery of Schuyler and was in the ministry a quarter of a century, the last six years of which were spent in the Presbytery of Ozark. His name first appears on the roll of Presbytery September 13th, 1887. He was a man of quiet spirit and fidelity, and laid down his work with great reluctance by reason of ill health. He ministered to the churches of Salem, Home, Preston and Lehigh. Died January 12th, 1892.

WILLIS G. BANKER.

Willis G. Banker was licensed and ordained by the Presbytery of Fort Dodge 1885 and 1886. Before entering the ministry he had received a legal training. He was installed pastor of the Ebenezer Church in September, 1887, and three years later the pastoral relation was dissolved and he was dismissed to the



J. G. REASER

Presbytery of Larned. To this brief pastorate Dr. Bunker brought the vigor and aggressiveness of his young manhood, and the ability of his pulpit ministrations gave promise of the larger work he was to do in the university center of the Sunflower State.

JOSEPH G. REASER.

The eleven years ministry of Dr. Reaser in the confines of Ozark Presbytery began a dozen years after he had passed the reputed dead line. Minister, teacher, author, he had been too busy, virile and optimistic to recognize that line when he crossed it, and not until he had reached his fourscore years did he find time to go back to hunt it. Joseph George Reaser was born at Harrelton, Pa., in 1825. Jefferson College gave him the degrees of B. A. and M. A. respectively in 1848 and 1851, and Centre College, Ky., added the D. D. in 1868. He received his theological training under the tutelage of Drs. W. L. Breckenridge and James Wood; was licensed by the Presbytery of Coshocton in 1850 and ordained in 1852 by the Presbytery of New Lisbon. The versatile and scholarly attainments of Dr. Reaser are only suggested by the outline of his labors: Teacher of Latin and Greek, Louisville, Ky., two years; pastor Canfield, O., '50-'53; tutor Biblical and Oriental Literature Danville Theological Seminary, Kentucky, '53-'57; President Harrodsburg Female College, Kentucky, '57-59; pastor Westminster Church, Leavenworth, Kan., '59-'75; pastor St. Louis and Collinsville, Mo., '75-'85; professor Metaphysics, Evidences and German, Westminster College, Fulton, Mo., '85-'87; professor Carthage Collegiate Institute, Mo., '87-'90; stated supply and pastor Presbyterian Church, Webb City, Mo., '88-'98. After leaving Webb City, Dr. Reaser taught in Lindenwood College for a time and later in Wilson's College at Chambersburg, Pa. In the realm of authorship he published interesting tracts on "Infant Baptism," "Relation of Baptized Children to the Church," "The Two Pictures," and "Manual for Presbyterians." He was the first Moderator of the O. S. Synod of Kansas, and the first Moderator of that Synod at the consolidation of the O. S. and N. S. Synods, and Moderator of the Synod of Missouri, 1884.

His monumental work at Webb City is by no means the sum total of his services in this Presbytery. While teaching in Carthage he helped to place the Monett and other churches on a solid foundation. He served the Presbytery as Chairman of Home Missions, and the wisdom of his counsel oftentimes prevailed to the good of the whole Presbytery, whilst his genial optimism and ready wit enlivened our sessions and encouraged us to press

on in the midst of difficulty. The Webb City Church regarded him as a father and a friend, and very few men in the Presbytery have left as strong personal attachments in a field of labor in Southwest Missouri as did he. Some of his characteristic sayings are indelibly impressed on my memory. He was describing a trip he had taken in the East when he said: "The prayer meeting was the most homelike place I ever saw. In the first place, there were very few there, and that reminded me so much of our home prayer meeting; in the second place, those who came came in late and sat in the back seats, and that, too, was just like home, and finally they all kept still and let the leader do most of the talking, and it did seem so natural." At an installation service on one occasion he reminded the congregation that churches are constantly looking for preachers who will draw and declared that what is really needed is congregations that will draw. These and similar statements do not have the force in cold type that they had when coming fresh from his heart and accompanied by the genial smile and twinkle of his bright eye. I record them because of the impressions as well as the thought. Those who with me cherish fond memories of the man can easily draw on imagination for that which is lacking in the description.

WALTER SCOTT LOWRY.

During his post graduate course in McCormick Seminary 1889-'90 the subject of this sketch was a class mate of mine. Prior to this he had studied in the Southwest Presbyterian University, John Hopkins University, Md., and New College T. S. Edinburgh Scotland. He was ordained in 1886 by the Presbytery of Dallas, U. S. From this Presbytery he entered Ozark Presbytery December 20, 1887 and served the Eureka Springs church. April 15, 1890 he was dismissed to the Presbytery of Vincennes.

THOMAS HANN CLELAND.

Among the gifted men who have served the Calvary church Rev. Thomas H. Cleland D. D. holds a conspicuous place. Born in Kentucky in 1843, he graduated at Center college when twenty years of age. By ancestry, birthplace and training he was endowed with a suavity of manner, gentlemanly bearing and hospitable disposition that have made him pre-eminently acceptable in the pastorate. To these graces of manner he has brought the presence of generalship and the wisdom of studious habits.



T. H. CLELAND

He received his staunch Calvinistic training at Danville, T. S. '63-'65, and Princeton '66. Wooster University conferred upon him the title of Doctor of Divinity in 1871. Dr. Cleland was ordained by the Presbytery of Missouri River in 1867. He served the church of Council Bluffs, Iowa, as stated supply and pastor from 1866 to 1882. During this, his first pastorate, on the 29th of April, 1869, he stood with Revs. Sheldon Jackson and J. C. Elliott on a lofty bluff on the Missouri river at Sioux City. There these three young ambassadors of the cross seemed to sweep the whole unchurched west with a Pisgah vision and overwhelmed with a sense of the prospect and the need of pentecostal power they knelt on the spot and prayed. "What the haystack meeting at Williamstown was to Foreign missions, that hilltop prayer meeting at Sioux City April 29, 1869, was to Home missions." In the providence of God the lives of the three have been spared to see a monument erected on the spot to commemorate the event. From Council Bluffs Dr. Cleland went to a pastorate in Keokuk, Iowa, '82-'88. His kinsman, Rev. Willis G. Craig D. D., had but recently relinquished his pastorate of twenty years in that church to accept a professorship in the seminary at Chicago. And although it is said that the coat of Dr. Craig hung up in an Iowa pulpit would have drawn an audience at that time, Dr. Cleland proved to be a worthy successor. His third pastorate was in the Calvary church, Springfield, Mo., '88-'94. Here his worth was at once recognized, in the Presbytery and in the Synod, as well as in the city. He served the Presbytery as Chairman of Home Missions and was made Moderator of the Synod as he had been of the Synod of Iowa, and was later of that of Minnesota. Coupled with his suavity Dr. Cleland has maintained a firmness in conviction and aptness in repartee. Just after he had made his Home Mission report on one occasion a visiting minister whose record was not the best arose and said in surly tones: "Mr. Moderator I want a place to preach; I have come a long way to attend this Presbytery and there are plenty of vacant churches." To this the chairman replied: "My brother you were not invited here; when you are invited then we will provide you a place to preach."

After leaving Springfield Dr. Cleland went to the pastorate of the First Presbyterian church of Duluth, Minn., and from there to the secretaryship of the American Tract Society. The church has recognized his wisdom as a counsellor by calling him at various times to the following positions:

Delegate to the Pan Presbyterian Council, London; President of Trustees of McCormick Theological Seminary; Charter Director of the Board of Aid for Colleges; Charter Trustee Parsons College, Iowa; Trustee M. A. C., Kansas; Park College, Mo., Corn-

ing Academy, Iowa, and Duluth Academy; Chairman Home Missions Committee of Missouri River and Ozark Presbyteries.

JOHN M. DINSMORE.

For more than twenty years John M. Dinsmore resided within the bounds of the Presbytery and was an actual member of the body from June 21, 1888, to September 15, 1896. But he was engaged in secular labors until he reached the age for honorable retirement.

JOHN F. MARTIN.

Received from the United Presbyterian Presbytery of Southern Illinois June 21, 1888. Served the Bolivar church. Dismissed to the Presbytery of Mattoon April 15, 1891.

AUGUSTINE H. HIBBARD.

Received from the Springfield Association of Congregational churches November 15, 1888. Dismissed to the Presbytery of New York April 15, 1890.

ROBERT W. ELY.

When a man is thoroughly honest and artless I love to slip into his biographical sketch a brief description of himself in his own words. To my inquiry for information Mr. Ely wrote in February 1907: "I was born in Washington county near the town of Washington and reared on the farm. I owe the farm life for what vigor I have been able to put into my ministerial life. My father's name was Elijah, and mother's Kezziah (Snodgrass) Ely. I started to college, Washington and Jefferson, the fall of '77. Graduated '82 and from Western Seminary in '85. My wife's name is Jennie T. (Shields). Reared in Allegheny City and of the 4th U. P. church. We have now four daughters, Isabel, born in Dakota. She graduates from Lindenwood next year. Helen in the high school and will graduate in music soon. Lois and Dorothy. I think this is enough of the Ely outfit." But I cannot agree with his last statement. From May, 1885, until the fall of 1888 Mr. Ely preached for the church in La Moore, Dakota, thence he came to Neosho where he had previously preached two summers, i. e. 1883-4. His arduous labors were never pent up within that thriving city, although with his own



R. W. ELY

hands he helped to rear two manses and a church building. He preached all over the country around in school houses and did missionary work wherever needed. For years he ministered to the churches of Westminster and Seneca, making long drives that would have broken down a man of a less robust constitution. In the summer of 1903 he employed a theological student to take his place in Neosho whilst he rehabilitated the country churches of Grace, Madison and White Oak. This step was but in keeping with his deep interest in the whole field of the Presbytery. From September 9, 1890, to October 22, 1903, Mr. Ely was stated clerk of the Presbytery. He represented the Presbytery in the General Assembly at Portland in '92, and at Los Angeles in 1903. He was Moderator of the Synod of Missouri in 1897. In the true Biblical sense Mr. Ely was the Bishop of Neosho. I have a mind to denominate him a diocesan bishop for in an important sense the "care of all the churches" seemed to rest upon him. His oversight extended to the minutial of the lives of his flock and his strong personality, directness and integrity enabled him to brush aside technicalities and conventionalities in the accomplishment of his wise or beneficent purposes. He asked after the old paths and was probably the most strictly and strongly theological preacher in the Presbytery. To me at least it seemed that a visit to Winona deflected his thought and labors to a more evangelistic turn—an enrichment of an already rich ministry of love. Mr. Ely has an enviable record of bringing offenders, lay and clerical to their knees in penitence. I used to think of him as a general regulator (in the best sense) of men and churches. The story goes that on one occasion a licentiate from the Territory took lodgings in a Neosho hotel with a woman not his wife. Ely went to the hotel, demanded admittance and threatened to break in the door if denied. I suppose it never occurred to him that he was assuming the place of a civil officer, or rushing in unarmed on what might be a dangerous place. Be that as it may, he gained admittance, delivered some wholesome advice and informed the Presbytery in the Territory that if they did not handle the man "we" would! And that Presbytery handled him! When one of our own men proved to be a moral dilect Ely brought him to his knees and elicited a full confession. When the time came for trial by Presbytery Ely had the scene fresh in memory and was prepared thereby to be more lenient than some of the rest of us. But when the penitent (?) was about to leave out some of the most salient parts of the confession Ely exclaimed: "You are crawfishing old fellow, tell the Presbytery what you told me," and the whole story was told. Another one too good to keep comes by way of some women with "Woman's Rights" proclivities. They say there was a time when

the Neosho Church was deficient in men and who would conduct a prayer meeting. Ely knew this, but had his convictions about women speaking in public. When compelled to be away on Wednesday night he would studiously avoid leaving any one in charge of the prayer meeting, and the women would go there and run it. These innocent eccentricities help to differentiate the man whose personality was so indelibly and favorably stamped upon the church and Presbytery. The reclamations of erring ones made in his study, the tenderer ministries of his personal touch and recorded on high and must remain sealed for the most part until "the books are opened."

JAMES E. LEYDA.

Mr Leyda has twice been a member of the Presbytery of Ozark, the first time from April 10, 1889, to October 17, 1894, at which time he was dismissed to the Presbytery of Platte. During this first term he served the church of West Plains. Subsequent to a brief sojourn in the bounds of Platte Presbytery he entered upon the work at Jonesboro, Ark., in 1897, and became a member of the Presbytery of St. Louis. Sometime after that church was transferred to the Presbytery of Ozark he again united with this Presbytery. Before Mr. Leyda was aware of what was transpiring his Jonesboro church had united with the Presbyterian Church U. S., and notice of this transfer was secured by the stated clerk while Mr. L. was attending Presbytery. An interesting investigation was made by a commission, which adjudged damages to the minister unceremoniously deprived of a job, and although the recalcitrant church readily paid the damages and the aggrieved minister accepted the same, he appealed the case to Synod as against the commission. The writer chanced to be a member of that commission as well as stated clerk of the Presbytery. In the latter capacity he gave the applicant asked to advise repeatedly in the preparation of his appeal as against himself and others in the former capacity. Synod tried the case by commission, and left the verdict of Presbytery's commission intact but appended an admonition to the effect that there were certain irregularities. I pointed out to the chairman of Synod's commission the fact that said commission committed the same irregularity for which they reproved Presbytery's commission. He replied: "I know it." Then said I, "where is our redress?" To this he replied: "you can appeal to the Assembly and have the Synod censured for irregularity." But we thought it was not worth the whistle. The church was left where it belonged in the southern fold.

ROBERT SCOTT STEVENSON.

The University of Indiana and the McCormick Seminary trained Mr. Stevenson for the work of the ministry. He was licensed and ordained by the Presbytery of Bellefontaine, '85 and '86; served the church of Madison, South Dakota, '86-'89, then in '90 entered upon his labors with the Eureka Springs church. He was received by the Presbytery April 16, 1890, and dismissed to the Presbytery of Cairo April 12, 1893.

JAMES A. GERHARD.

Prior to the coming of James A. Gerhard to the Presbytery the Joplin church which he served as pastor elect for nearly six years had not made much progress. In 1890 he found that church with scarcely more than half a hundred members and he left it with over two hundred, easily self supporting and reaching out in Mission work in the needy sections of the growing city.

Mr. Garhard received his literary education in his native state, Pennsylvania, and graduated at Union Theological Seminary in 1874. After study and travel in Europe for two years he was ordained by the Presbytery of Kearney. He served the churches of North Platte, Nebraska, '76-'81; Hamburg, Iowa, '81-'83; Maryville, Mo., '83-'90. from Joplin '90-'96 he went to Galena, Kansas.

DWIGHT C. HANNA.

Born Savana, Ohio, December 7, 1859; graduated 1883, Princeton Seminary 1886; ordained June 1, 1886, by the Presbytery of Philadelphia, North. Pastor Tomkson Memorial church Brownsburg, Pa., June 1, 1886, to August 11, 1890. The work of Mr. Hanna in Ozark Presbytery is very modestly and very accurately described in a letter written to the author January 5, 1907.

"My Dear Mr. Stringfield:—I am glad you are going to write a history of Ozark. My work in Ozark was very peculiar. My work in the Westminster Church seemed to be remarkably successful, and I think it really was so. But it has all been scattered long since. Scarcely any of my Carthage people remained in Carthage very long after I left. The organization is gone. The beautiful little church we built is no longer used for a church. I have before me the figures of growth while I was there—charter members 63; we added by letter 95 and by profession 114 in the little more than four years I was with the church, and I left a church of 213 very active working members. All this in spite of the fact that the financial cyclone struck the country just after we started and the population of the town was going down, down all the time I was there. But how

quickly it all scattered! After leaving Carthage I spent three years and nine months as pastor of the Second Church, Springfield, Ill., and then November 1st, 1899, came here as pastor of Leverington Presbyterian Church, located at Ridge and Leverington avenues, Philadelphia, in the section of the city locally known as Roxboro. I am now in my eighth year here, and perhaps likely to remain here. When the book is out please send me a copy, for which I will be glad to forward my dollar."

Mr. Hanna was president of Carthage Collegiate Institute September '90 to '92, and served the Westminster church as stated supply and pastor September 6, 91, to January 28, '96.

The Presbytery has never had a more efficient chairman of young people's work than was he and he was also quite efficient as a helper in evangelistic services.

HENRY MARTIN CAMPBELL.

The stay of this brother in our bounds was all too brief for the good of the Presbytery. Born, Congress, Ohio, 1861. Wooster U. B. A. '87, M. A. '90. Princeton T. S. '90. Ordained by the Presbytery of Ozark September 11, 1890. Served the churches of Monett and Lehigh. Dismissed to the Presbytery of Kansas City August 7, 1891.

JOHN ROSS GASS.

In the inner circle of my ministerial friends whose portraits hang on the walls of memory I am glad to find the genial face and manly form of that manly man and friendly friend, John R. Gass. How often we have taken sweet counsel together! The following sketch is taken from *La Aurora*, published at Las Vegas, New Mexico, September 1, 1906.

"We have the privilege this week of presenting a brief sketch of the life of our energetic and greatly esteemed Synodical Missionary, the Rev. John Ross Gass, of Albuquerque, who is now nearing the close of his first year of service in that important office. Like his predecessors in this synodical position, Mr. Gass is descended from 'true blue' Presbyterian stock, his ancestors on both sides of the family having been Presbyterians as far back as the traditions of the houses can trace their origin. He was born in Tennessee, where his ancestry had lived for three generations back; the Gasses coming from Ireland and the Blackburns and Caldwells from England by way of Virginia, passing over from the Old Dominion across the Alleghanies into Tennessee in the famous pioneer days of 'The Crossing.' As in many such families, there has always been a distinct strain of ministerial blood in the Gass race, and at present four grandsons of his mother's father, who was a sturdy and typical Presbyterian elder, are in the active ministry. From this same race came the famous preacher, missionary and educator, the Rev. Gideon Blackburn, D. D., once President of Centre College, Kentucky, and founder of Blackburn University in Illinois.



J. R. GASS

Mr. Gass' father, who died when his boy was but six years old, was a firm believer in the covenant-keeping God. He named the son after a minister whom he admired greatly, and on the day of his baptism consecrated the boy to the gospel ministry, although the boy himself was never told of this until he had decided to prepare for the ministry. His college course was taken at Greenville and Tusculum, the oldest college in Tennessee, founded in 1794, from which he was graduated in 1881. After studying theology two years at Lane Seminary he took his final year at McCormick Seminary, Chicago, graduating in the class of 1884.

"Mr. Gass' first parish was the old Kingsport Church, Tennessee, where he had supplied during seminary vacations, the church founded and served for many years by the Rev. Dr. Ross, for whom he was named. After two and a half years he accepted a call to the pastorate of the church at Sigourney, Iowa, and remained in that field over four years. Here on January 8, 1891, he was united in marriage with Miss Elsie Brinton Lowe, whose uncle had previously been pastor of the Sigourney Church for many years, and whose family has had the distinction of supplying the Presbyterian Church with many ministers. From Sigourney Mr. and Mrs. Gass went to the charge at Greenfield, Mo., the oldest church in the Ozark Presbytery, and, as he himself describes it, 'one of the most delightful charges a minister ever had.' When they had given eight years of service in this parish, it became evident on account of Mrs. Gass' health that a sunnier climate must be sought, and in the fall of 1898 they came to Silver City, Mr. Gass taking the joint charge of Silver City and Deming. When in the year following the charge was divided Mr. Gass elected to serve the Silver City Church, in which he filled a most successful pastorate for the next six years. At the meeting of Synod in Las Vegas in October last Mr. Gass received the appointment to the office of Synodical Missionary, becoming thus the third to serve the Synod of New Mexico in that capacity. In this position, so exacting in its nature, Mr. Gass has shown high executive ability and has accomplished a fruitful year's work. Possessed of earnest sincerity, quick sympathies, genial and courteous manners, ready tact and unfailing considerateness and patience, he wins friends for the church and its work wherever he goes. Mr. Gass is an able and attractive preacher, gladly welcomed to all pulpits. This together with his record as a faithful and successful pastor warrants us in predicting for him wide and increasing usefulness in his present synodical capacity."

While in this Presbytery Mr. Gass served as chairman of the committee on publication and Sabbath School work; and devoted to that work his characteristic zeal and efficiency. His Alma Mater conferred on him the title of Doctor of Divinity in 1906. Two incidents are characteristic of the man: While pastor of the Greenfield church he supplied the Lockwood church for a time on Sunday afternoon. One Sunday a young minister came by train to that town in order that he might call on a young lady. This riding on the train on Sunday was considered by Mr. Gass such a reproach on the ministry that he gave the young brother a sound lecture, and expressed his indignation that his own efforts to build up the kingdom of righteousness should be so neutralized. The last time I met him was in the corridor of the building where the Assembly of 1908 was held. While we were talking a minister whom he had known in boyhood came along. He threw

his arms around the Tennessean's neck and exclaimed "the last time I saw you—you were wearing aprons: lets go and play a game of marbles."

JAY C. HANNA.

This brother of Dwight C. Hanna followed Dwight through Wooster (1888) Princeton (1891) and to Southwest Missouri. He was ordained by the Presbytery of Ozark July 14, 1891, served the Ash Grove, Willard and Mt. Zion churches and was dismissed to the Presbytery of Platte April 12, 1893.

JOHN I. HUGHES.

A native of Wales, the subject of this sketch came to America in 1869 and was ordained in 1875. For a time he served Welsh Calvinistic churches but entered the Presbyterian church in 1887. His ministry in this church was confined to various churches in the Synods of Missouri, and Kansas. He was received by the Presbytery of Ozark July 14, 1891. Served the churches of Lockwood and White Oak and was dismissed to the Presbytery of Neosho September 12, 1893. and died at Burton, Kansas, November 28, 1906.

GEORGE H. DUTY.

George H. Duty studied in McGee and Westminster colleges for a time and read theology under Dr. Bowen of the Presbyterian church U. S. He was ordained by the Presbytery of Kirksville (Cumberland) and united with the Presbyterian church September 1887.

After service of four years in Iowa he entered Ozark Presbytery September 15, 1891, and acted as S. S. of the Bolivar church. From there he went to a mission in South Joplin where he led the people in the erection of a house of worship. He was dismissed to the Presbytery of St. Louis October 18, 1893.

HENRY B. JOHNSON.

Received October 20, 1891, from the Presbytery of Aberdeen. Served the church of Golden City, dismissed to the Presbytery of Larned September 14, 1892.



E. E. STRINGFIELD

FRANCIS M. HICKOCK.

This valiant soldier of the cross counted not the obstacle of blindness a barrier to a finished education as a preparation for the ministry. Born in Nelsonville, Ohio, May 28, 1844, he graduated at the Iowa college for the blind in 1870 and at McCormick Seminary in 1873. He was licensed by the Presbytery of Chicago in '72 and ordained by the Presbytery of Nebraska City '75. After serving various churches in Nebraska he came to Southwest Missouri, was received by the Presbytery of Ozark April 12, 1892, and faithfully and acceptably served the churches of Salém, Irwin and Preston. His sermon preached before Presbytery on the text: "Therefore we conclude that a man is justified by faith" made such an impression on my mind that I remember it to this day. He was dismissed to the Presbytery of New Albany September 18, 1894.

EUGENE EDWARD STRINGFIELD.

Write me as one who loves the Presbyterian Church. If in accordance with the merits of their subjects this sketch is out of proportion to those that accompany it, let it be borne in mind that this deals with ideals, they with realities. For, as a man usually lacks the rare discernment to estimate at its true worth his own contribution to the world's weal or woe, it seemed best to me either to say nothing about the part I have had in making the history herein given and (with compliments to Sir Christopher Wren) to say to the reader: "If you would see my monument look within;" or else to tell the unadorned story of my life and to present the ideals I have striven with many shortcomings to realize. Out of deference to my family and friends (perhaps to myself also) I have chosen the latter alternative.

I was born in Whitesboro, Texas, November 12th, 1863—the seventh of nine children born to Perry and Emnor (Dishman) Stringfield. The third child—a son—died in infancy. Five sisters are older and one sister and brother are younger than I am. My parents were Kentuckians who migrated to Missouri, then to Texas and after the war returned to Missouri. They were slave owners and had amassed a competence but were strongly union in their sentiments and sacrificed their earthly possessions to the exigencies of the war. At its close in a devastated land, they found themselves stripped of earthly resources save faith and courage and industry, and rich only in traits of heart and mind and in the possession of eight non-productive children. In time the older girls became proficient school and music teachers

and contributed materially to the support of the family. A "little brother," as I was called, in a large family of large girls and of a delicate mould I was shielded from the temptations and pitfalls that beset the pathway of many boys. Notwithstanding all these precautions, from the farm hands I heard profanity and vulgarity of which my parents never dreamed of until I came to that age when I had as soon a man would slap me in the face as to tell an obscene story in my presence. I have sometimes thought that perchance the national troubles at the time of my birth and the extra precautions that were taken to shield me from the temptations that fall to the lot of other boys were in part responsible for two traits of character of which I have always been conscious, i. e., a partially abnormal seriousness in countenance and views of life, and a timidity in social relations with men. My mother was so familiar with the language of the Bible that when a mistake was made by one reading it aloud she could correct the reader without looking on the book. While privileged to attend school less than a twelve month, my father often worked "by head," and in a few minutes problems in arithmetic that puzzled the older girls in high school for an hour, and if, as was often the case, he was half asleep in one room and one of the girls practicing on the piano at the other end of the house made a mistake the discord would instantly arouse him. The influence of my mother was so silent and so much a part of myself that I am scarcely more conscious of it than I am of the time of my birth. I do not remember the time I did not love the Lord. But somehow or other the impression was made on my mind that church membership was not for children; and therefore I did not publicly profess my faith in Christ until I was in my sixteenth year. An older sister asserts that from infancy I was dedicated to the ministry; but I do not remember that the work of the ministry was ever presented to me until I had concluded my first year in college. When I was on the eve of making a personal profession of faith in Christ the first and only person who ever spoke to me on the subject of accepting Christ was my father—and by his sick-bed I said, I will. During my first summer vacation from college I was plowing, for a few days I had been thinking that probably I ought to be a minister. There was no conscious resistance, but rather a perplexity as to whether or not this was the call of duty. Father came out to the field, took hold of the handles of the plow and while I followed made known his desire—but asked me to take time for reflection. I replied, No, I have been thinking about it; I will enter the ministry. In 1882 the Presbyterians started a school in Sedalia known as the Sedalia University. I was one of the earliest students on the ground and remained there the entire period of the history of

the institution—five years. A full college curriculum was adopted at the beginning and at sundry times the school bid fair to be a large and important one. But internal dissensions oft recurring and the lack of financial support led to its downfall. At the Christmas holidays of my senior year a change in the faculty resulted in my two class-mates leaving the institution and I was left to graduate alone—June, 1887—the first and only college graduate the institution ever had. It did not survive the shock! The school never opened its portals again. The buildings were converted into a railroad hospital and subsequently burned. Two under-graduates, Wm. Sickles and George Keithley, completed their course at Westminster College and after graduation at McCormick Seminary entered the Presbyterian ministry. I had preceded them at McCormick. My father wanted me to go to Danville, Ky. That institution numbered but ten students at that time. And I suspected that father had ulterior motives. In his estimation no women were quite equal to those reared in Old Kentucky. And I was approaching marriageable age! But I said that I had spent five years in a small institution and that now I wanted to come in contact with a larger student body—and for once father gracefully yielded to my wishes. "All is well that ends well." I married a lady of Kentucky birth and father lived long enough to lavish on her the wealth of affection Jacob held for the sons of Joseph. The small schools and the large schools each have their advantages, and I am glad that I passed through both. In the former special opportunities were afforded in the realms of composition and oratorical work, and for personal contact with the teachers. In the latter broader views were gained by contact with more varied intellectual activity. In later years I have frequently seen nominal members of large churches transplanted to small churches where they developed unthought of powers of usefulness. And some of these have afterwards taken important places in large churches to which they subsequently removed.

Just before graduation in 1890 I offered myself to the Board of Foreign Missions, but after conference with one of the secretaries on account of the condition of my eyes and my general health it seemed best not to enter the foreign mission work. I then turned to the Home Mission field and accepted the pastorate at Unionville, Mo. I was ordained by the Presbytery of Palmyra April 10th, 1890, and remained with that church two years, having married one of the flock in the meantime—Miss Mary E. Eareckson. In April, 1892, I took charge of the Mount Vernon and Ozark Prairie churches, and was admitted to the Presbytery of Ozark the 14th of that month. For three years I remained as

stated supply of these churches and then entered upon the work of the pastorate of the Second Church in Springfield, where I was installed as pastor May 9th, 1895. To this work I have given the best years and the hardest work of my life. Progress has been painfully slow, but the sowing in tears has issued in the reaping of at least some sheaves. Frequently we have been made to rejoice by the reports of efficient services performed far away by those who had their training here. The church reached self-support in October, 1900, built a manse at a cost of nearly \$1,900 the following year and has spent on improvements and repairs not far from \$2,000.

I have always received more commendation for my work in the city and in the Presbytery than for my work in the local church; and I am not sure but that my work as a Presbyter has given me more satisfaction than any other. Certainly it has brought more criticism. I think I have received two words of criticism for every word of approbation. The former generally came from those for whose opinions I cared the least, and the latter from those I esteemed the most. This has led some to think that I am immune from such wounds. One with whom I had several tilts said: "Criticism hurts me, but you can stand up all day and let a man throw brickbats at your abdomen." But, gentler reader, I will confide to you the secret that I have felt where I have not winced. The Presbytery of Ozark had fallen into the habit of ordaining practically every applicant. The so-called "exceptional cases" far outnumbered the "regulars." Beyond the confines of the State even it was known that this was an exceptionally loose Presbytery in regard to qualifications for ordination. Ten or twelve years ago I concluded that the welfare of the church demanded that we stop letting down the bars so often; that if a man was to be ordained without the standard of education laid down in the book, or if he came from another denomination, he must first give evidence of efficiency, of a willingness to get down to study (rather than a pride in the fact that he had never been to college) and of acceptability to our churches. For the most part the elders in our churches felt the need of men to such an extent that they wanted to ordain almost every applicant. The change in this respect was voiced by one of the elders in these words: "I used to say there is a poor fellow who wants to preach. I could not stand to listen to him, but maybe some church will. I now think of the poor church first." As to the ministers, I often envied the serenity of those lovely, godly men who had such sweet confidence that God would take care of his own, even though we were not careful. I know they slept more peacefully after Presbytery than I did. But I just could not help

acting on my judgment rather than my sentiment, and so a small band of us began to say we must exercise more care in admitting candidates to the Holy Ministry. In a Presbytery that changed so rapidly one soon found himself one of the older men in point of service, and if he took a decided stand kindred minds thrust him into a sort of leadership. Many a time and oft have I been told of things that "ought to be done" when the narrator assured me that he could not lead out in the doing of them because it would hurt him worse than it would me. Other helpers came and when the Old Ozark gave place to the new at the time of the reunion we had the satisfaction of knowing that the standard of qualification for the ministry was at least as high in this as in other Presbyteries of the State. In January, 1902, I was elected Chairman of Home Missions, and held that position until I resigned to accept the Stated Clerkship September 15th, 1904. I had been a member of the committee for some time before I became chairman and remained a member after the retirement from the chairmanship. Here, too, I have had abundant opportunities to get my feelings hurt. For my troublesome conscience would not permit me to let things drift along when I saw that a missionary was not serving his field effectively. My archives contain letters that would be a revelation to some in the nature of epithets applied to me, but I have come out with a clear conscience and a conviction that it is better for a man to move on than to divide or destroy a church. Through it all as Home Mission Chairman I never presented a policy or recommendation that was not heartily adopted by the Presbytery. At the request of Mr. Little, the Chairman of the Committee, I was appointed tentative Chairman during the interregnum between the reunion Assembly and the formation of the new Presbytery, and performed the duties of that position for that portion of the Presbytery that became Ozark Presbytery, while Dr. Shepherd held a similar position in the confines of what became Carthage Presbytery. And at the organization of the new Presbytery of Ozark I was elected Stated Clerk and Chairman of Home Missions. My Presbytery has elected me a Commissioner to the General Assembly twice—the last time to the reunion Assembly of 1907.

In the city my brethren have elected me thrice to the Presidency of the Ministerial Alliance, thrice to the Chairmanship of the Springfield Lecture Course Committee and twice to the Chairmanship of the Committee on Union Evangelical Campaigns. One of these campaigns was under the auspices of the Presbyterian churches of the city; the other was more general. I have had predilections for research in history, literature and theology, but have sacrificed these to a large extent to my conceptions of gen-

eral usefulness. Other men have had the ability to be students and yet accomplish as much along general lines of usefulness as I have, but I have not had strength for both. Friends have often wondered why I stay here so long. I reply in general to maintain my ideals. I am neither brilliant nor meteoric. If I accomplish anything worthy a minister of the gospel it must be along the lines of persistent and toilsome service and sacrifice and the maintenance of a name above reproach.

I have seen something of a tendency in the ministry to surrender difficult fields, to seek easier and more lucrative or more prominent positions. I have seen some of the evils of constant changes in the pastorate of our smaller churches. And I have tried to throw the weight of my life and influence against these tendencies.

NOICE. D. BRISTOL

Received from the Presbytery of Corning April 12, 1893. Supplied the churches of Conway and Buffalo. Dismissed to the Presbytery of Central Dakota Sept. 19, 1894.

C. A. BUFFA

Of Italian birth and education, Mr. Buffa was ordained by the Presbytery of Ozark April 12, 1893. He supplied the Walendsian church and was dismissed to the Presbytery of Montreal Canada Sept. 18, 1895.

CLARENCE E. FOWLER

Born at Wabash Ind. May 1, 1862. Graduated from Wabash College 1890; McCormack Seminary 1893; licensed and ordained May 12, 1893; received by the Pres. of Ozark July 18, 1893; S. S. of Bolivar, Mount Zion and Willard churches; supplied the Second Church of Springfield during the summer of 1894. Dismissed to the Presbytery of Munie April 16th, 1895.

WILLIAM F. VANDER LIPPE.

This son of the manse was born in St. Louis May 2d, 1869. He received his degrees at Westminster College and McCormick Seminary. From the seminary he came direct to the Second Church of Springfield and was ordained and installed July 18th, 1893. Here he gave great promise of usefulness, but the recent

trials through which the church had passed prior to his coming discouraged him and his pastorate was all too brief.

The pastoral relation was dissolved May 29th, 1894, and Mr. Lippe was dismissed to the Presbytery of St. Louis April 16, 1895.

GEORGE HENRY HEMINGWAY.

Born in Yorkshire, England, February 4th, 1858. Educated in the institutions of his native country and by private teachers. Mr. Hemingway began his ministry in the Methodist Church and entered the Presbytery of Fargo in 1889. After serving various churches in Dakota and Iowa he was received by the Presbytery of Ozark October 18th, 1893, and was installed pastor of the First Church of Carthage September 20th, 1894. The pastoral relation was dissolved and Mr. Hemingway was dismissed to the Presbytery of Northumberland February 2d, 1897. Hastings College conferred on him the degree of D. D. in 1899. Mr. Hemingway is remembered in the Presbytery as a man of no mean pulpit attainments, and was specially strong in condemnation of sin and on subjects of moral reform.

P. P. BRIOL.

Received October 18th, 1893; dismissed to the Presbytery of Solomon September, 1894. Mr. Briol has since lived in the bounds of the Presbytery and has done supply work in the Waldensian and other churches, but for the most part has been engaged in secular work.

DAVID N. ALLEN.

Received from the Presbytery of Sequoyah April 10th, 1894; returned to the same September 23d, 1897. Mr. Allen served as stated supply of the Eureka Springs Church. He was a man of native gifts and wit, an interesting expositor of the word and a valuable helper in evangelistic services, though these gifts were not exercised much in this Presbytery.

BURTON H. GRAGG.

Ordained in the M. E. Church, South, October 7th, 1888, Mr. Gragg entered the Presbytery September 27th, 1894: supplied the Ash Grove Church and was dismissed to the Presbytery of

Larned April 22d, 1896. As Financial Agent for Emporia College and as pastor-at-large of Topeka Presbytery his most efficient services have been rendered in the Synod of Kansas.

JOHN T. CURTIS.

John T. Curtis was ordained by the Presbytery of Ozark November 1st, 1894, and served the churches of Jasper, Irwin and Preston. He was dismissed to the Presbytery of Neosho September 22d, 1897, and returned to the Presbytery April 5th, 1898. After a little more than two years' service in the Eureka Springs Church, he was dismissed to the Presbytery of Platte July 28th, 1900.

JOHN N. McCLUNG.

Rev. John N. McClung was received from the Presbytery of St. Louis November 1st, 1899. A call from the Monett Church was placed in his hands and he continued as pastor-elect and pastor of that church until September 17th, 1896. A few weeks before the close of this pastorate he was stricken with paralysis just before he had finished his sermon and fell back in his pulpit chair. On the 7th of December he passed to his reward. Until he was about forty years of age Dr. McClung practiced dentistry. With a liberal literary education and a wide knowledge of men and affairs, he took a private course in theology. He became mighty in the Scriptures and his preaching was with demonstration of the Spirit and of power. His Bible readings in connection with evangelistic services were remarkably helpful and he was permitted to lead multitudes to the Saviour. Seldom has a pastorate in this Presbytery had a more promising outlook than did his in the Monett Church. During his brief service there the church had a net increase of more than 100 per cent., and for the first time reached the stage where it became a desirable pastorate. His last days were spent in Springfield, and it was my high privilege to minister to him in spiritual things and to conduct his funeral services. In his death as in life we felt constrained to say, "He was a good man, full of the Holy Ghost and of faith."

JAMES E. SENTZ.

On the same day that the subject of the last sketch was received the Presbytery received James E. Sentz, and that evening

he was installed pastor of Calvary Church. The pastoral relation was dissolved and Mr. Sentz was dismissed to the Presbytery of Denver September 21st, 1897. Possessed with some of the graces of oratory, a striking appearance, a well modulated voice, graceful bearing and a beautiful flow of language, probably no pastor of Calvary Church has made better audiences than Did Mr. Sentz. His whole strength was devoted to his pulpit ministrations, which were brilliant rather than profound, and therefore he was less identified with the work of the Presbytery than any pastor of that church since the beginning of Ozark Presbytery.

WARREN MOONEY.

Received from the Congregational Association of Kansas City November 1st, 1894. Served the churches of Buffalo and Conway; dismissed to the Presbytery of Neosho September 17th, 1896.

CHRISTOPHER VINCENT.

Mr. Vincent was a member of this Presbytery just long enough to get his name in this volume. Received from the Presbytery of Cimarron December 27th, 1894; served the South Joplin Church; dismissed to the Presbytery of Fargo September 17th, 1895.

EDWARD W. CLIPPINGER.

A student under the care of this Presbytery, Mr. Clippinger was educated at Drury College and McCormick Seminary. He was licensed and ordained by the Presbytery April 17th, 1895, and was immediately dismissed to the Presbytery of Kansas City.

GEORGE M. BONNER (COLORED).

Received from the Presbytery of White River April 17th, 1895. Engaged in secular occupations most of the time.

WILBUR F. GRUNDY.

If there is one man in the Presbytery who loves the Presbyterian Church and the Presbytery of Ozark that man is Wilbur F. Grundy. Ordained in the Methodist Church in 1885, he was received from the Nebraska Conference April 18th, 1895. For

a short time he served under the Home Board on a mission field in Arkansas, but was soon transferred to the work under the Sabbath School Board. His headquarters were at Mammoth Springs, Ark., until the work of the S. S. missionaries was redistricted, when he moved to Fayetteville, Ark. He is thoroughly en rapport with this frontier work, for which he is admirably adapted. His visits in the homes of the people are greatly appreciated, and when they see him on the highways they are thrilled with the thought that the man of God is drawing near and he is entreated to stop. Into these homes he brings friendly counsel, good cheer and a message from his Master. And in them he leaves the printed page and the memory of an earnest petition offered at the throne of Grace.

Mr. Grundy is one of the most faithful Presbyters I have known and no one seems to enjoy the fellowship of the brethren with a keener relish than does he. His one regret when the union was consummated was that it would throw him out of ecclesiastical fellowship with Ozark Presbytery. He has tried faithfully to keep abreast of the Sabbath school movements, and since his reception by the Presbytery has studied our theology, polity, history; has taken the Teachers' Training Course and Semelroth's Bible Course.

JAY B. FISHER.

Ordained by the Presbytery of Ozark April 18th, 1895. Mr. Fisher had been engaged in various kinds of religious work and was past threescore years of age when ordained. He served the Mount Zion Church for a time, but was soon honorably retired. The date of his death is unknown to the writer.

EDWARD LEE RENICK.

I will venture the assertion that the record of the labors of Edward Lee Renick occupies a larger place in the book on High than it does in the annals of the Presbytery. He came to this Presbytery direct from Princeton Seminary in the spring of 1895, and since that time has labored in our bounds as a Sabbath school missionary. The Presbytery ordained him September 18th, 1895. He has left the beaten paths and pressed out into the most needy sections of the Presbytery. Six feet in height and 235 pounds in weight, he has a heart as big as his body. The children greet him with a warmth of affection ordinarily reserved for the fabled Santa Claus, and hardened old sinners say there goes one minister who is a man. Traveling over a dozen counties in the Ozarks

in the course of years hundreds of men ride in his buggy, and he makes it a rule never to let a man sit beside him there without finding out something of his spiritual condition. It has been my privilege to go with Mr. Renick through the mountainous regions of the Presbytery three times—twice on camping trips—and I confidently affirm that in the last quarter of a century no man in the Presbytery has endured the hardships and privations that his work has necessitated. He is specially gifted as a personal worker and has been used by the Spirit of God in bringing many souls into the kingdom.

JAMES C. SEFTON.

Received from the Presbytery of Cimmaron October 18th, 1895; served the Presbytery as pastor-at-large, and later as the supply of various churches; dismissed to the Presbytery of Alton February 12th, 1900.

CHARLES MEMMOTT.

Received from the Presbytery of Palmyra April 21st, 1896; supplied the churches of Ash Grove and Bolivar; dismissed to the Presbytery of Cedar Rapids April 5th, 1899.

J. G. KNOTTER.

Ordained by the Presbytery of Ozark April 23d, 1896; served the Waldensian Church; dismissed to the Brookfield Conference (Cong.) April 4th, 1900.

JACOB B. WELTY.

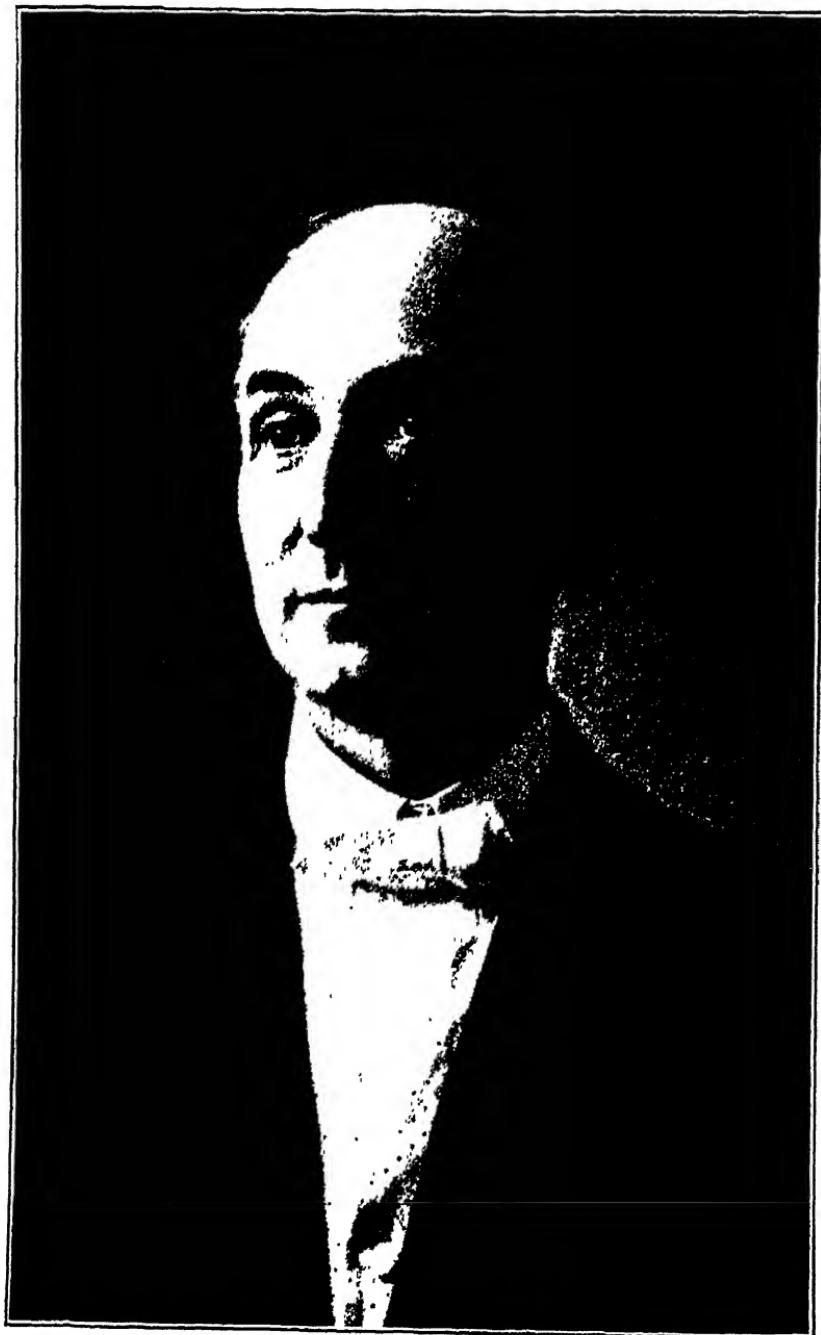
Of the men who laid hands on my head in ordination no one made a more lasting impression on my life than Jacob B. Welty. At that time he was pastor of our church at Moberly. He was ordained by the Classis of Westmoreland (Reformed Church) in 1872, but for some years prior to 1890 had been in the Presbyterian Church. "He was born in the State of Pennsylvania, preached in several States and was known as a minister whose work was always marked with growth. He figured in several important movements for righteousness, one being the national lecturer of the White Cross movement."

On the 15th of May, 1896, Mr. Welty began his pastorate with the First Church of Joplin—a pastorate that was termi-

nated September 17, 1892. Mr. Welty reaoned this the most successful pastorate of his life, though he said he had never served a church that he did not double its membership during his stay. The first year of his ministry in Joplin the house was filled to its capacity and chairs were placed in every available space. In the autumn of 1897 a lot was purchased for a new church. Mr. and Mrs. J. H. Taylor gave the church the adjoining lot. "Upon this property a parsonage, modern in its appointments, * * * was erected in the winter of '97-'98." "A sale of the property at Seventh and Main streets was effected in the year 1899. Preparations were immediately set on foot for the building of a new house of worship. It was decided to make it large, modern and ample for institutional work. * * * The structure was built during the summer and autumn of 1900 at a cost of \$28,500." In this church was placed an \$1,800 pipe organ. With this new and commodious building Mr. Welty began institutional work. During his six years' pastorate the church raised for benevolences \$3,866, and for current expenses and improvements \$31,905. He received 190 members by letter and 153 on profession of faith. In 1899 the church secured an assistant pastor and a mission work was developed which culminated in the organization of the Bethany Church. In June, 1902, Westminster College conferred the degree of D. D. on Mr. Welty. To those of us who knew him and loved him best a minor note appeared in this melody of progress. For a time amidst the perplexities of a trying pastorate and the unusual calls for attention to material progress it seemed that he was drifting from evangelical moorings, and I have not the slightest doubt that this had something to do with the termination of a remarkable pastorate. It was with great pleasure that I afterwards learned from a reliable and deeply sympathetic source that he turned again to the "old paths," from which it is true he had not wandered far. Dr. Welty died in Kansas City, Mo., August 3d, 1907, aged-sixty-one years. The preceding April he had fractured his limb, which was slow in knitting and death was the result. One who knew him intimately for twenty years said: "As a Christian we confided in him; as a preacher we were helped by him; as a teacher we learned of him; as a pastor we loved him." "His sufferings were great, but patient, and when one of the nurses reminded him it was Sabbath morning, his reply was, 'I can't go to church, but I can suffer for Christ's sake.' "

J. A. GEHRETT.

Received from the Presbytery of Palmyra September 16th,



H. O. SCOTT

1896; pastor Mount Vernon and Ozark Prairie churches; clerk empowered to dismiss him September 23d, 1897.

WILLIAM L. SCHMALHORST.

As a candidate under the care of the Presbytery Mr. Schmalhorst graduated in Drury College in 1893 and in Princeton Seminary 1896. A part of his theological course was taken at McCormick. He was ordained by the Presbytery September 17th, 1896, and was immediately dismissed to the Presbytery of Chili, where he entered the service as a foreign missionary. As a student Mr. Schmalhorst had supplied the churches of Conway and Buffalo during the summer of 1894.

FREDERIC G. KNAUER.

The Presbytery laid its hands in ordination upon Mr. Knauer at the same time that it ordained Mr. Schmalhorst. Both of these young men passed excellent examinations. Mr. Knauer served the Westminster Church of Carthage for a short time, then went as a missionary to Africa. He was dismissed to the Presbytery of Corisco September 22d, 1897.

CHARLES P. SPINNING.

Received from the Presbytery of North Texas April 20th, 1897; honorably retired; dismissed to the Presbytery of Iowa April 6th, 1898.

HARRY OMAR SCOTT.

Dr. Scott was born at Latrobe, Pa., August 5th, 1854. He graduated at Lafayette College in 1877 and at Union Theological Seminary in 1880. The Presbytery of Redstone licensed him in the autumn of '79, and on October 15th, 1880, he was ordained by the Presbytery of Nebraska City. His pastorates prior to entering this Presbytery were Brownville, Neb., July 1, 1880, to August 15th, 1883; Hiawatha, Kan., August 16th, 1883, to April 15th, 1891; Hastings, Neb., April 16th, 1891, to January 31st, 1879. During his second pastorate he was elected Moderator of the Synod of Nebraska and President of the Y. P. S. C. E. State Union. With characteristic vigor he traveled all over the State and became a dominant factor in the Y. P. S. C. E. of Nebraska. One of the intensely interesting questions before the Assembly of

1896 was the question of ecclesiastical relation to the Young Peoples movement. Dr. Scott was a Commissioner to that Assembly, and his Nebraska training had fitted him for a position where he could at least "see the wheels go around." He stood steadfastly with those who contended for the minimum of ecclesiastical control. In 1894 the college of his home town honored him with the title of D. D. He was received by the Presbytery of Ozark April 20th. 1897, and was installed pastor of the first church of Carthage in June of that year. The pastoral relation was dissolved June 15th, 1905, and Dr. Scott was dismissed to the Presbytery of Oklahoma, where he took charge of the church of Guthrie. This eight years' pastorate was marked by a constant and healthy growth. Dr. Scott was the father and Chairman of the Committee on Aggressive Work in the Presbytery, and he infused some of the aggressiveness applied on his own field into the general work of the Presbytery. In addition to this he was Presbyterial Chairman of Foreign Missions, and generally found a place on judicial committees and commissions. I was with him on two important commissions of this character and found that his knowledge of Presbyterian law and usage is wide and accurate. In all my Presbyterial relations I have never formed so warm an attachment for any man with whom I so frequently disagreed as with Dr. Scott. We frequently lined up on opposite sides, but mutually recognized the sincerity of each other and contended as friends. On the question of more rigid adherence to the standards in the requirement of ministerial education we usually stood shoulder to shoulder. Such, too, were our experiences in judicial cases. When Dr. Scott addressed the students of Drury College at a time when Presbytery was meeting in Springfield he began by asking, "If the animals should all go to school, which one would you put in the geography class?" To this question he replied, "The sheep." Then he told how hard it is to lose a worthless dog, and said that if you tied a number of cats in a sack and let them loose miles from home some of them would beat you back. "But," said he, "if you take a sheep around a corner it is likely to get lost." This illustration was used as an introduction to a practical talk on the theme, "Perfect that which is lacking." It is given here as a characteristic of Dr. Scott's preaching, which was neither expository nor theological in the ordinary acceptation of the term. By reason of this fact Dr. Scott scarcely receives the credit for theological knowledge to which he is entitled. During the first part of his Carthage pastorate the Westminster Church had two men of no mean pulpit attainments, and the rivalry of the churches, circumscribed as they were, was inevitably intense. Dr. Scott threw his whole vigor



A. T. ALLER



W. C. TEMPLETON

into his pastoral work, maintained an equanimity truly commendable for one of his temperament and so comported himself that he was subsequently enabled to bring the two churches into an harmonious union and remain pastor of the United Church. This happy consummation was more difficult and delicate than one on the outside might suppose.

In the spring of 1903 I learned by "grape vine" communication that efforts were being made to convey the Westminster Church to the Congregationalists. I immediately informed Dr. Scott and he replied, thanking me for suggestions and stating that the time had come, he believed, for the First Church to make overtures to the Westminster Church. The result has been indicated. The union gave the church two houses of worship—the one old and antiquated, the other newer and more modern, but scarcely large enough for the united body. Dr. Scott felt constrained by the equipment. But Carthage has not yet seen fit to erect a house of worship commensurate with their needs. At the time of the union the first church reported a membership of 415 and the Westminster Church 133. Allowing even for this union the growth of the church in this pastoral was of no mean pretensions, i. e., during the eight years from 295 to 538.

Dr. Scott is an exemplary Presbyter, making it a rule to be at the first session of Synod or Presbytery and to remain to the final call of the roll. The Synod of Missouri elected him Moderator in 1902.

WILLIAM C. TEMPLETON.

On the day that Dr. Scott entered the ranks of the Presbytery the name of William C. Templeton was enrolled. He came from Neosho Presbytery, which had licensed him October 8th, 1890, and ordained him April 15th, 1891. He was born in Pinckneyville, Ill., August 15th, 1863; received the degree of A. B. from Park College in 1888, and A. M. in 1890. For two years he studied theology in Princeton Seminary. Later he received the degree of Doctor of Philosophy from McKendree College. Before entering this Presbytery he was stated supply of the church at Quenemo, Kan., '91-'94, and pastor of Chanute '94-'97. He was pastor-elect and pastor of the Monett Church for nearly five years. The pastoral relation was dissolved, and he was dismissed to the Presbytery of Palmyra January 16th, 1902. There he became pastor of the Kirksville Church, with which the Cumberland Church of that place has united, and Dr. Templeton has continued pastor, greatly useful and beloved. To Ozark Presbytery belongs the credit of training him in the Chairmanship of

Home Missions—a training that has been a boon to that section of the State, both before and since the union. In this Presbytery I found myself lined up with Dr. Templeton on nearly every important issue. In theology and in administrative affairs we usually agreed, though he is the more rigidly theological of the two. One time Dr. Scott was preaching before Presbytery. He was making a characteristic plea for the allowance of considerable latitude to young people, and compared the young to colts that gambol across the green and spend their growing period in play. By and by their necks will become inured to the collar and they will pull with the steadiness of draft horses. I whispered to Templeton: "Nevertheless I believe in haltering the colts occasionally." To this he nodded his hearty approval and added: "Yes, yes; and throwing them down, too, if necessary." During his Monett pastorate Dr. Templeton took the church off of the Home Board and procured a commodious parsonage. His work among the railroad men was signally successful, and to him and the men in his church is due the credit for securing the railroad Y. M. C. A. of that place. He was an efficient helper in evangelistic services in a number of the churches of the Presbytery. The Synod of Missouri elected him to the Moderatorship in 1908.

JOHN WESLEY CRAWFORD.

Dr. Crawford was received from the Presbytery of Platte April 21st, 1897. At that time he was honorably retired, and died May 13th, 1897.

WILLIAM G. MOORE.

Born at Ava, Mo., July 25th, 1868; studied at Morrisville College and at Pleasant Hope Academy. The Springfield Presbytery of the C. P. Church licensed him March 3d, 1892, and ordained him March 2d, 1895. In 1896 Mr. Moore placed himself under care of this Presbytery. He was assigned a course of study and took charge of the Mount Zion Church. On the 21st of April, 1897, the Presbytery enrolled his name and placed in his hands a call from the Conway Church. He was installed December 13th, 1897, and served the Buffalo Church in connection with Conway. December 4th, 1899, the pastoral relation was dissolved in order that Mr. Moore might accept a call to the Ebenezer Church. This pastorate was consummated January 13th, 1900, and terminated December 18th, 1902, at which time Mr. Moore went to a pastorate in Iowa. His work in the Presbytery was a

fitting preparation for the larger work he has been permitted to do in the State of his adoption.

ASA LEARD.

Rev. Asa Leard, D. D., was born in Berksville, Ohio, May 13th, 1851. Lafayette College and McCormick Seminary gave him his training in literature and theology. From Lafayette he received the degree of D. D. in 1892. Ordained by the Presbytery of Rock River in December, 1879, he served as follows: Braidwood, Ill., 1879-81; Farmingdale, '82-'89. Synodical Evangelist of Illinois, '89; Knox Church, Omaha, Neb., '89-'97. He was received by this Presbytery September 22d, 1897, and was installed pastor of Calvary Church September 23d, 1897. This pastorate was terminated by his death, which occurred November 19th, 1900.

Dr. Leard entered upon this pastorate at a time when it would have taken an immense stretch of the imagination to characterize the conditions in that church as like unto "the precious ointment that ran down Aaron's beard." But he lived to see discordant elements vanish like mist before the morning sun, and under his leadership the church made provision for the liquidation of a debt that had assumed considerable proportions. He was made Chairman of the Presbyterial Committee on Home Missions, and immediately the neglected and unchurched masses in the hills of Southwest Missouri and Northern Arkansas became special objects of his solicitude. I spent two summer vacations camping with him in the Ozarks and know whereof I speak in asserting that he had a statesmanlike grasp of the Home Mission problems of this Presbytery. Nor were his labors confined to his church and Presbytery. The trustees of Drury College, the Charity Board of the city and the Ministerial Alliance paid touching tribute to his memory, and passed resolutions that were by no means stereotyped. It was largely through his efforts that Mayor Cole was brought to this city for that remarkable evangelistic campaign of 1900. In the resolutions offered by the Charity Board was incorporated this letter written by Dr. Leard some time before his death:

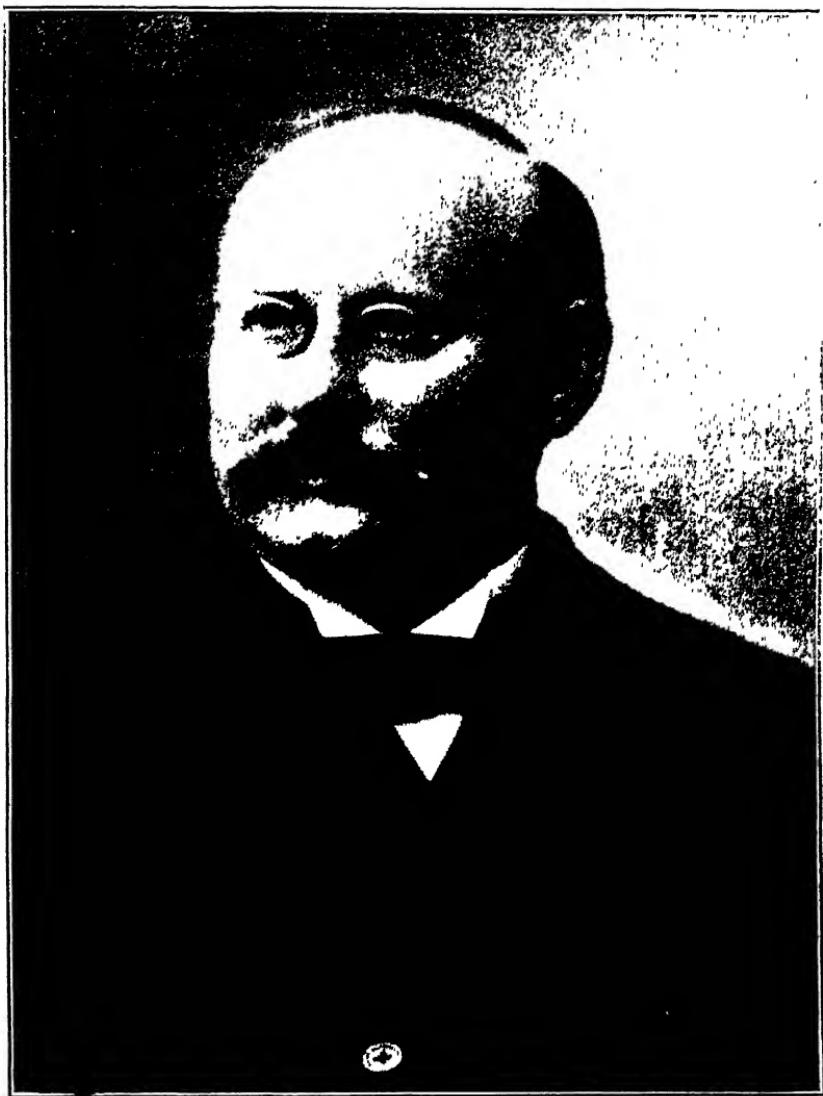
"My Dear Brother:—Has the relief officer sufficient supplies to meet the urgent needs of the poor this bitter cold day and night? Has he sufficient wood to keep some of the most distressed from freezing? If not, kindly go to the nearest supply, and if we have not funds to meet the demand I will be personally responsible. As I lay upon my bed last night and heard the wail of the bitter cold wind I thought of the fireless stoves and the empty cupboards. O, God bless the poor."

Dr. Leard said to me one time: "My brother Tom cannot understand why I am about as hard pressed as he is. He gets a thousand dollars and I get \$1,800. When I got a thousand I was about as well off as I am now, for a congregation knows how much a pastor gets and usually see that he spends accordingly." It may be the above letter throws some light on the subject. A church that is able to do so ought to make it possible for a minister to use considerable money in benevolent works. Because some of it at least is good reading and because it is a fair estimate of the worth of this brother beloved I will close this sketch with an article taken from the Springfield Republican of November 25th, 1900:

REV. ASA LEARD.

EULOGIES DELIVERED OVER THE DEAD CALVARY CHURCH PASTOR—DELICATE TRIBUTE BY REV. H. O. SCOTT—REMARKS OF REV. STRINGFIELD.

The funeral service was held in Calvary Presbyterian Church on Thursday, November 22, at 11 o'clock. His body lay in state in the church in which he closed his life's work for Christ during the two hours preceding the funeral service. A most touching scene was that of about forty children from the Mission Sabbath school, which was under the direction of Dr. Leard, waiting at the church doors to take farewell of one who had been their true friend and benefactor. A great concourse of people viewed his remains with manifest feelings of appreciation and love for one whom they should see no more in the flesh. The church was tastefully and becomingly decorated with flowers, and his pulpit and chair veiled with emblems of mourning, and on his casket above his breast lay his Bible containing the words of Him whom he loved, whom he taught the people and whose spirit was manifest in his life. When the hour for service arrived the large auditorium was filled to its utmost capacity. Rev. E. E. Stringfield, of the Second Presbyterian Church, was in charge of the services. "Sweet Hour of Prayer," a favorite hymn with Dr. Leard, was sung. Rev. J. T. Bacon, of the Cumberland Presbyterian Church, read a Scripture lesson touching the "reward"—heaven. Dr. J. W. Long, of the United Presbyterian Church, led in the opening prayer. Rev. Dr. H. O. Scott, of Carthage Presbyterian Church, and a fellow student in college and a very intimate friend of Dr. Leard, delivered an address. He said in sub-



ASA LEARD

stance: "I scarcely know where my proper place is today. If I would consult my own feelings I would take my seat beside his brother, with the mourners. It has been my privilege to know Dr. Leard more intimately, perhaps, than any one here, except his own family. Twenty-six years ago I met Dr. Leard for the first time on the college campus. While in college he was the friend of all, kind and generous, skillful in debate. He became quite an orator, which I was not. At one time he so distinguished himself that he was called Marshal Ney. Indeed there were many who knew him by no other name than Marshal Ney. When in college it seemed that the law would be his chosen profession. When I left him at the close of his college course it was with the feeling that he would one day be a distinguished member of the bar. A few years afterwards we were both pastors in the same Synod. In all these years I have found him the same broad-minded, generous, loving-hearted man I knew in college. While in Nebraska Dr. Leard was the champion of one institution of learning, while I was the college pastor of a rival institution, but through all the discussion in Synod, which at times was heated, no unfriendly word was spoken between us. We often sat and talked over the differences as calmly as though both of us favored the same institution. Dr. Leard was one of the most approachable of men, with a happy faculty of making others feel at ease in his presence. At one time when on a visit through Arkansas in the interest of the Home Mission work the missionary with whom we traveled felt some embarrassment in that we were both pastors of large city churches, but a few words from the doctor made him feel entirely at ease and gave him real enjoyment in his company. His heart took in all humanity. This characteristic appeared early in life. While in college a dispute once arose with reference to receiving a young Japanese into one of the fraternities. Dr. Leard, in the face of all opposition, plead for him on the ground of the brotherhood of man; that we all had the same Saviour. He was the very soul of honor. Loyal to friends, devoted to the Master and faithful in teaching the word. These floral tributes are beautiful and expressive, but that Bible placed upon his casket just above his breast expresses that which was dear to him. I know not who placed it there, but whoever did knew Dr. Leard. If I could have my way I would have him buried as a field marshal, with the sword, the sword of the spirit, upon his breast."

Rev. E. E. Stringfield spoke as follows:

"My feelings on this occasion may find a fitting expression in the language of England's bard:

Strong son of God immortal love,
Whom we that have not seen thy face.
By faith and faith, alone embrace,
Believing where we cannot prove.

Thine are these orbs of light and shade.
Thou madest life in man and brute,
Thou madest death, and lo! thy foot
Is on the skull which thou hast made.

Thou wilt not leave us in the dust,
Thou madest man he knows not why—
He thinks he was not made to die,
And thou hast made him—thou art just.

Thou seemest human and divine.
The highest, holiest manhood Thou.
Our wills are ours, we know not how.
Our wills are ours to make them Thine.

“There are mysteries of Providence we do not pretend to fathom. Whether in His humanity our Saviour felt these limitations or whether He realized there were some things we should not or could not know now, at least He has set us a beautiful example of leaving the unknown till the time when God shall see fit to make it plain. ‘Even so Father, for so it seemed good in Thy sight.’ The mysteries of this hour are these: Why was this life cut off in the midst of usefulness? And how can we spare him?

“A book, a story, must be complete. A life may terminate abruptly with the leaves of its labors drawn and the superstructure only partially raised. In many ways this life seems incomplete. Physically he seemed to be endowed with the promise of many more days. And if it be true, as we have reason to believe, that this strong constitution gave way under excessive strain—especially the labors of the union meeting last winter—we may say his was a vicarious death. Do you say he should have reserved his strength; he should not have toiled so incessantly? I am not so sure of this. It cost heaven the blood of the Son of God to save sinners. And a life worn out in this glorious mission may fittingly close in a vicarious death.

“The estimation in which the alliance held Dr. Leard is appropriately symbolized in the broken wheel we lay upon his casket. There his genial presence and consecrated humor lightened our burdens and made our meetings hours of sunshine. There he

was fruitful in resources and wise in counsel. In charities and public enterprises he was a broad-minded man. His bountiful hand received the woes of the needy and his tender heart melted in mercies. In his church he came not like a meteor to dazzle you with his brilliance, not like an earthquake to shake you, but he quietly grew into your affections. Of old, God was not in the thunder peal, nor the earthquake shock, but in the still small voice. So our brother unobtrusively won his way to our hearts, unified the church, called forth your energies and set the church to work in the Redeemer's Kingdom. He had large plans for the church. That study in the house is a sacred place to me. There with my dead brother, Leard, it has been my great privilege to talk of things pertaining to the kingdom. He always had some new plan—his thoughts were ever about 'the King's business,' and he realized that business 'requires haste.' And his wide interests embraced the Presbytery and the cause of our denomination in this part of the State. Here, too, he had generous plans that are unexecuted. How these plans in the church and the Presbytery are to be realized we cannot see. We can only trust that God will direct the work our brother was called to lay down. I cannot trust myself to speak of what Dr. Leard was to me. The sentiments of friendship are sacred to those who feel the ties. To them heart speaks to heart and language beggars a fitting expression. Two summer vacations spent together and many quiet hours in converse sweet taught us to know and love each other.

"Nor shall I invade the sacred precincts of the home life and tell you what he was in the family. The curious world has no right to enter this lover's bower, which refined hearts regard as sacredly secluded. And this widow and these fatherless children need no reminder save the vacant place and the cherished memory.

"To sum up: He was true, he was resourceful, he was thoughtful about the King's business.

"We all love him better now than we did the first year he was in our midst. Not because he is dead, but because we have known him longer and better. And we feel as did Elisha when Elijah was translated. 'My father, my father, the chariot of Israel and the horsemen thereof.' This is not hero worship. Our Saviour reveals himself to us through his servants that are of receptive spirit. His purposes are personified in his children. And when one is so intimately identified with the cause of Christ, as was Dr. Leard, we hardly know how he can be spared when his work is incomplete. We can only say, 'Even so Father, for so it seemed good in Thy sight.'"

At the close of the addresses Rev. E. F. Abbott, of the West-

minster Presbyterian Church, led in the closing prayer. Rev. Dr. W. C. Templeton, of the Presbyterian Church of Monett, announced the hymn "Asleep in Jesus," after the singing of which the casket was born out and the congregation was dismissed by Dr. Templeton. The interment was in Maple Park Cemetery.

GEORGE H. CLYMER.

Received from the Presbytery of Mattoon September 21st, 1897; served the Fordland Church; dismissed to the Presbytery of Bloomington.

SIDNEY STONE.

Received from the Presbytery of Larned January 4th, 1898; installed pastor of Bolivar Church January 20th; pastorate dissolved and dismissed to the Presbytery of Fargo October 26th of the same year.

WILLIAM R. McELROY.

William R. McElroy, a member of the first church of Carthage, placed himself under the care of the Presbytery as a candidate for the ministry April 14th, 1880. He graduated at Drury College in 1886 and at McCormick Seminary in 1889. He was licensed by this Presbytery and dismissed to the Presbytery of Platte, which placed the hands of ordination on him the same year. From 1889 to 1893 he was pastor of the church of Chillicothe, Mo., where he led the people in the erection of a beautiful and commodious house of worship. His second field was Cassopolis, Mich., 93-'98. He returned to the Presbytery of Ozark April 6th, 1898, and served the West Plains Church as stated supply and pastor until May 23d, 1901, at which time he was dismissed to the Presbytery of Solomon.

ALFRED M. MANN.

The Ministerial Directory (1898) gives a brief sketch of this dear brother, and closes with this significant clause: "H. M. 22 yrs." Mr. Mann prided himself on being a plain home missionary, with no desire to be anything else—and such he was, too, of an excellent type. But Dr. Scott is authority for the story that a certain female in his Jasper County circuit took exception to

the watch chain and fob worn by the home missionary and declared, "Mr. Mann is too stylish for common people." The home missionary's pride was shaken somewhat by this criticism, but those who knew him will feel confident that the said female was related to the woman spoken of by Josiah Allen's wife, who, when presented a black and white checked shawl, declared she would have liked it better if the black checks had been where the white ones were and the white ones where the black ones were. A considerable amount of the criticism of ministers that has driven them from some of the churches in this region is just about this weighty!

Mr. Mann studied privately, then took a partial course in McCormick Seminary. He was licensed in April, 1875, by the Presbytery of Alton; ordained December of the same year by the Presbytery of Emporia. He was received from the Presbytery of Neosho May 6th, 1898, and served the churches of Salem, Preston and Irwin; dismissed to the Presbytery of Chicago March 18th, 1901.

GEORGE M. CALDWELL.

Received from the Presbytery of Topeka May 6th, 1898; served the Grace and Madison churches a short time; dismissed to the Presbytery of Missouri (U. S.) April 3d, 1900.

R. E. L. JARVIS.

Received from the M. E. Church, South. September 21st, 1898; stated supply and pastor of Mount Vernon and Ozark Prairie churches; dismissed to the Presbytery of Chicago March 18th, 1901.

CLARENCE A. STEWART.

Received from Nebraska City Presbytery April 5th, 1899; pastor Westminster Church of Carthage; later pastor-at-large of the Presbytery for a short time; dismissed June 3d, 1901, to the Presbytery of Emporia.

CHARLES B. BOVING.

Rev. Charles B. Boving is of Southern Presbyterian birth and lineage. He was born November 26th, 1871, at Harrisonville, Mo.; graduated at Westminster College 1891 and at Princeton in 1895. The Presbytery of Lafayette (U. S.) licensed him May

9th, 1893, and ordained him September 12th, 1893. From May, 1893, to October, 1898, he was pastor of the church at Lamar (U. S.), and then served the Presbytery of Lafayette as pastor-at-large until May, 1899, at which time he entered upon his labors at Webb City, Mo. The Presbytery received him September 19th, and he was installed pastor of the Webb City Church December 19th, 1899. The 6th of February, 1905, the pastoral relation was dissolved and Mr. Boving was dismissed to the Presbytery of Hannibal, where he entered upon that fruitful pastorate in the first church of Hannibal that continues to this day. In his Webb City pastorate Mr. Boving received 127 members and led the church in the erection of a beautiful sanctuary. His gifts in song and his evangelistic tendencies made him useful as a helper in special services conducted in a number of our churches, and he was the popular leader of the Young People's work in the Presbytery.

WILLIAM ALEXANDER SMITH.

Received from the Pawnee Presbytery United Presbyterian Church September 19th, 1899; served the Conway Church; dismissed to the Presbytery of St. John (U. S.) April 9th, 1901.

THOMAS CHARBONNELL.

Received September 20th, 1899; served the Waldensian Church; absent from Presbytery some years; placed on reserve roll September 15th, 1904.

EDWARD J. NUGENT.

Born Chillicothe, Ohio, October 15th, 1836; graduated at the academy of that place 1856; studied theology in private; was a practicing physician for a time; ordained by the Foster Presbytery of the C. P. Church October 1st, 1869. Was a home missionary and evangelist in our church over twenty years before entering this Presbytery. Served as Synodical Evangelist in Illinois and Presbyterial Missionary in Black Hills Presbytery. Received by this Presbytery September 20th, 1899. Served Mammoth Springs and group in Arkansas and Fordland and Burnham, Mo. Retired in 1903.

JOHN W. KNOTT.

Ordained by the Presbytery of Iowa City October, 1867,

received from the Presbytery of Kendall April 3rd, 1900. Served the Ash Grove church. Dismissed to the Presbytery of Alton on September 19, 1901.

ABSALOM T. ALLER.

The Presbytery has known comparatively few as faithful Presbyters as A. T. Aller. You always expected him to respond to the first and last roll calls, and any duty that Presbytery assigned him was viewed in the light of a sacred obligation.

Mr. Aller was born at Carrollton, Ohio, August 21st, 1849, and graduated at Wabash College in 1875. For a time he taught in the public schools and academies of his native State and in Illinois, then entered upon a theological course and graduated at Western Seminary in 1886. He was licensed by the Presbytery of Steubenville April 29th, 1885, and ordained by the same Presbytery the following April.

Mr. Aller's ministerial life has been spent in Kansas and Missouri. S. S. Grainfield, Kan., 1886-'88; Norton, Kan., '88-'91; pastor Hay's City, Kan., '91-'94; pastor Nortonville, Kan., '94-'96; S. S. Cawker City, Kan., '96-'99; S. S. Bolivar and Fair Play, Mo., '99-1904; pastor Ellsworth, Kan., 1904.

He was received by the Presbytery of Ozark April 3d, 1900, and served the Presbytery as Stated Clerk from October 22d, 1903 to the time of his dismissal from the Presbytery.

Mr. Aller's influence in the Presbytery was considerable by reason of his thorough knowledge of Presbyterian law and usage and he was one of the best Parliamentarians we have had in recent years. His predictions were ever conservative and his convictions were pronounced and stable. A certain brother laboring in our bounds sought admission to the Presbytery. This brother had been a Presbyterian minister—had united with the Baptist church and had subsequently demitted the ministry. At this time he had no ecclesiastical standing and to most of us it was evident that reordination was essential. But being of foreign birth and not very familiar with our language it was a little difficult for him to see the necessity of this step. In the midst of the discussion Aller exclaimed: "He's been under the water, he will have to be ordained again." This threw the applicant off on a tangent and it took no little explanation before he was ready to receive "the laying on of hands by Presbytery."

CHARLES G. HAMILTON.

Ordained by Bishop Haygood of the M. E. Church, South, September 24, 1893, received by this Presbytery from that church

April 5, 1900, served as assistant pastor of the First Church of Joplin, then as stated supply and pastor of the Carl Junction church. Dismissed to the Presbytery of Neosho February 27, 1902.

CHARLES H. BURKS.

Received September 1900. Sunday School Missionary of the American Sunday School Union in Arkansas. Dismissed to the Presbytery of Choctaw September 15, 1904.

SHERROD W. GRIFFEN.

Received with the church of Mena, Arkansas, when it was transferred from the Presbytery of Choctaw October 24, 1900. Dismissed to the Presbytery of Neosho April 9, 1901.

JOHN H. BRIGHT.

Rev. John H. Bright graduated at Hanover college in 1876 and at Princeton Seminary in 1879. He was licensed May 14, 1878, by the Presbytery of New Albany and ordained November 17, 1879, by the Presbytery of Neosho. Pastor Chanute, Kansas, '79-'85 pastor Marion, Kansas '86-'93, pastor Hopewell church Franklin, Indiana, 1894 to 1901. On the 9th of April, 1901, he was received by this Presbytery and served the churches of Mt. Vernon and Ozark Presbytery. He was dismissed to the Presbytery of Kansas City April 15, 1903.

HENRY LITTLE.

A voluminous history of the descendants of George Little who came from England to Newbury, Mass., in 1640, gives their number as 6500. This history was published in 1882. Since that date the tribe has continued to increase. In this roster of the Littles are thirty-eight Henrys and a few Henriettas. The scion of this illustrious family whose name heads this sketch is one of the eighth generation, and in the direct line of descent is Henry III. His oldest son is Henry IV and it is to be hoped that the numeral will indicate not only the christian name but ministerial descent as well. Mr. Little's grandfather was for many years superintendent of Missions in Indiana and his father held a similar position in the Synod of Texas for over two decades.

The efficient pastor of Calvary church was born in Evansville,



E. L. RENICK



HENRY LITTLE



W. C. HICKS

Indiana, March 24, 1867, and graduated at Wabash college in 1891 and McCormick Seminary in 1895. He was ordained December 1893, by the Presbytery of North Texas. His first pastorate was at Mishawaka, Ind., 1895 to 1901. He was received by the Presbytery of Ozark April 9, 1901. At his installation as pastor of Calvary church his father delivered the charge to the pastor. A part of the charge was to this effect: "My son be a preacher; strike twelve sometimes. A congregation will put up with a good many poor sermons from a man who strikes twelve sometimes." Many a time and oft has the son heeded the parental advice and "struck twelve." It is said that in his first pastorate Christian Science Propagandists were invading the ranks of the Protestant churches of the city. Different pastors hurled their thunderbolts against the cult and succeeded—in driving some of their members into the C. S. fold. Mr. Little hurled no Anathemas and steered clear of the newspapers but began an unannounced series of sermons on the atonement. By the time he had preached about the fifth sermon in the series people pricked up their ears to listen. His fold remained in tact. This is but a fair illustration of his method. At the dedication of the reunion church in Springfield he casually looked into "the barrel" and dug up the notes of one of that series. That it was calculated to fulfill the purpose is attested by the fact that those who heard it at the dedication were not content until the sermon was preached before the Presbytery. Under the leadership of Mr. Little Calvary church completed the work of Dr. Leard in liquidating the debt, employed an assistant pastor to minister to its two missions and became the first church in Southwest Missouri to support its foreign mission pastor. The Rev. Charles N. Magill of Lueban, Philippines, is still supported by this church at an annual outlay of \$1,100. Mr. Little was elected chairman of the Presbyterial committee on Home Missions September, 1904, and served the Presbytery in this position until the reorganization in 1907.

Mr. Little has never kissed the Blarney stone and he does not wear his heart on his coat sleeve, but Rev. C. H. Mitchelmore, who was his assistant pastor for some time, said: "I never knew a man with a kinder heart." This unsolicited testimony from such a source is but a merited tribute to a man of solid worth. My old class mate Mathes was attempting to draw a distinction between Mr. Little and a Co-Presbyter in their dealings with Presbyters with "Kinks in their character" or "wheels in their heads," and he said: — — can saw a man's right arm off as unerringly and with as much decision as Little, but Little would do it without batting an eye." Beecher said: "They tell us that Calvinism plies men with hammer and with chisel. It does; and

the result is monumental marble. Other systems leave men soft and dirty: Calvinism makes them of white marble, to endure forever." Mr. Little is a fair product of the system.

J. G. HEWITT.

Received from the Presbytery of Cedar Rapids September 18, 1901. Served the Mt. Zion, Willard and Evans churches. Dismissed to the Presbytery of Emporia April 16, 1902.

GEO. W. MCKINNEY.

Received from the Presbytery of Cedar Rapids September 18, 1901. Served the Mena church. Engaged in secular pursuits. Dismissed to the presbytery of Parkersburg April 18, 1906.

John W. ELTZHOLTZ.

Ordained by the Presbytery of Ozark September 19, 1901. Served the Eureka Springs church. Dismissed to the Presbytery Milwaukee February 26, 1903. Mr. Eltzholtz received his training in the Methodist church.

WILLIAM FROST BISHOP.

Born October 2, 1854, Petersburg, Va. The scholastic attainments of Dr. Bishop and his fluency of speech are well remembered by his co-Presbyters. He was the first honor man in Hampden Sidney college in 1871 and studied theology in Union Seminary Virginia, two years. The Presbytery of East Hanover, Va., licensed him May 19, 1877, and ordained him the following day. He received the degree of D. D. from Lawson college and Ph. D. Westminster. Dr. Bishop's pastorates in the Presbyterian church U. S. were: Ashland, Va., 1877 to 1884; Kansas City Central church 1884 to 1889; Liberty, Mo., 1890 to 1900. He was received by the Presbytery of Ozark September 19, 1901, served the Westminster church of Carthage as stated supply and pastor; stated supply of the Ebenezer church for the spring and summer of 1903. He was dismissed to the Presbytery of Hannibal September 24, 1903.

ANSLEM B. BROWN.

Mr. Brown is of Congregational lineage and has spent most of his life in educational work. He supplied Fordland church

for a short time and later preached at West Plains. Received April 16, 1902, from the Presbytery of Los Angeles. Dismissed to Choctaw Presbytery February 26, 1903.

C. A. EMMONS

Mr. Emmons preached in the M. E. Church, South, until he was near his three score and ten and then was received from that body April 16, 1902. He served the Mena church a few months and was dismissed to the Presbytery of North Texas, November 12th, 1903.

HENRY HEPBURN.

Mr. Hepburn came direct from McCormick Seminary and was installed pastor of the Monett church where his work that gave promise of large usefulness terminated under the conviction that he should enter a larger field. He was born at Hopkins, Mo., November 3, 1872, graduated at Park college 1899 and at McCormick Seminary 1902, and was ordained by the Presbytery of Ozark June 5, 1902. The pastoral relation was dissolved and he was dismissed to the Presbytery of Ottawa March 27, 1905.

AMOS H. DEAN.

Had I not given too much space already to these sketches it would be interesting to sketch at length the life of this sweet spirited and able brother who only touched the borders of the Presbytery. Dr. Dean came to us in quest of health and while here preached for the Eureka Springs church. He was received from the Presbytery of Schuyler September 16, 1872, and died February 12, 1903.

LOUIS HENRY SHANE.

Another brother who instantly won a warm place in the hearts of the members of the Presbytery was Rev. L. H. Shane. He was received from the Presbytery of Solomon February 26, 1903, and was installed pastor of the First Church of Joplin March 19. This pastorate so auspiciously begun was terminated September 14, 1904 on account of the complete nervous collapse of the pastor. Mr. Shane was dismissed to the Presbytery of Columbus October 14, 1905.

WILLIAM N. CROZIER.

Mr. Crozier spent the first eight or ten years of his ministry in China as a missionary. He was born in Paris, Ill., in 1863, and graduated at Arkansas University in 1888 and McCormick Seminary 1891. He was received from the Presbytery of Nanking April 15, 1903. Served the Buffalo, Conway and Evans churches, and later the church of Seneca. Dismissed to the Presbytery of Sequoyah September 13, 1905.

WILLIAM L. HACKETT.

Our English cousin to the north, Ontario, Canada gave birth and training to William L. Hackett. He was educated at St. Mary's Academy, studied theology under a private tutor, and was ordained in the Methodist church of Canada in 1878. Served New Hamburg, Alvinston and Iona, Canada, 1881 to 1886. Assistant secretary Minnesota Conference 1885. Mr. Hackett entered the Presbyterian ministry in 1891 and served a group of churches in Minnesota. In quest of health for members of his family he moved south, where he preached for a time and then engaged in secular pursuits. He was received from the Presbytery of Columbia April 15, 1903, and took charge of the churches of Ash Grove, Mt. Zion and Willard. While ministering to the Ash Grove flock the house of worship was destroyed by fire and after using the Cumberland church for a time Mr. Hackett relinquished the work to become pastor at large of the Presbytery. In this position aided by the Sunday School Missionary Rev. E. L. Renick, he gathered a thriving congregation at Crane, organized the church and led them in the erection of a beautiful house of worship. Subsequently Mr. Hackett took charge of the churches of Conway, Mt. Zion and Willard. Mr. Hackett is a clear and logical thinker and a preacher of good ability.

DAVID BELL WHIMSTER.

Like the subject of the preceding sketch Mr. Whimster first saw the light of day in Canada. He was born at Kingston, Ontario, and studied at the Collegiate Institute and Knox Theological Seminary. He was licensed and ordained July, 1873, by the Presbytery of Owen Sound. In the land of his birth he served various churches from 1872 to 1881. Was stated clerk of the Presbytery of Winnipeg, Secretary of Home Mission Committee, stated clerk of the Synod of Manitoba and North Washington Territory. In this country he has served churches in Kansas,

Colorado, Ohio and Missouri. He was received by this Presbytery April 15, 1903, served the West Plains and Burnham churches and was dismissed to the Presbytery of St. Joseph just at the organization of the New Presbytery of Ozark.

Mr. Whimster is a minister of good parts and has an unusually exalted Esprit de Corps in the ranks of his calling.

THOMAS ANDERSON CLAGETT.

Received from the Presbytery of Palmyra September 23, 1903, served the Eureka Springs church a short time. Dismissed to the Presbytery of Larned September 15, 1904.

JOHN R. TRETT.

Received April 20, 1904 from Presbytery of Emporia, served a group of churches in Jasper county. Entered educational work in Arkansas.

GEO. B. SPROULE.

Received from the Presbytery of Kansas City April 20, 1904, served the Mammoth Springs group of churches a short time.

HEZEKIAH M. GILBERT.

Received from the Presbytery of Neosho April 20, 1904, pastor of the Neosho church. Dismissed to the Presbytery of St. Louis October 31, 1904.

PLINY S. SMITH.

Received April 20, 1904. Served the churches of Buffalo, Evans and Conway. Honorably retired. When Mr. Smith wrote me to request the Presbytery to place him on the H. R. Roll, he said: "I feel that I can preach as well as I ever could, but the churches and my family say I am getting too old and I guess I will have to accept their judgment." His sweetness of spirit has left its impression on my life."

EBENEZER EDGAR MATHES.

"Has there any old fellow got mixed with the boys?
If there has take him out without making a noise."

And you may rest assured that the old fellow is not E. E. M. Gray hairs may cover the crown and whiskers may defy the spirit

but Mathes will still be a boy. Together we entered McCormick Seminary in September 1887. In a few days he could call by name every student, and we knew him then as well as we know him now. He was born in Washington county, Tennessee, in 1863 if I am not mistaken, and graduated at Greenville and Tusculum college in '87 and McCormick Seminary in 1890. He applied for a commission under the Foreign Board but failed to pass the medical examination and entered the Home Mission work in the Indian Territory. While he was yet young in the ministry one of "the sisters" declared "Mr. Mathes may not preach as good as some men, but he can offer the finest prayer that ever polluted a mortal's lips." From the Indian Territory he went to Icwa and from there he entered this Presbytery April 29, 1903. For about a year he served as pastor at large with great acceptance and resigned his work to take charge of the Ebenezer church. A change of climate becoming imperative he was dismissed to the Presbytery of Rio Grande September 29, 1905. Mr. Mathes is gifted with a buoyant spirit and a retentive memory, especially for names, places, faces and dates. One of his co-Presbyters remarked that he exhibited such a knowledge of Eureka Springs that he inferred that Mathes had liyed there for years and was surprised to learn that he had only visited there for a few days.

CLAUS OLANDT.

Mr. Olandt began his ministry as assistant to the pastor of the First Church of Joplin and then took charge of the Mission which was organized into Bethany church. He had had considerable previous training in Y. M. C. A. work and was especially gifted as a personal worker and in Bible readings. The Presbytery ordained him April 29, 1903, and that same day installed him pastor of the Bethany church. His work in this difficult field was unusually successful and from time to time it became necessary to make additions to the house of worship. The pastoral relation was dissolved June 1, 1905, and he was dismissed to the classis of Westchester July 13, 1905.

EDWARD A. CURDY.

Ordained by the Presbytery of Ozark November 12, 1903, served the Weldensian church. Dismissed to the Presbytery of Highland September 13, 1905.

SIMPSON VERNON SYDENSTICKER.

Received from the Presbytery of Fort Scott (Cumberland) October 27, 1904, served the Ash Grove church. Entered Lane Seminary as a student.

• JACOB F. SCHERER.

Received from the Evangelical Lutheran Synod of Kansas. Engaged in secular work. Preached at Mt. Vernon and other churches, later at Willow Springs for a time.

NATHANIEL CHESTNUT.

Ordained by the Presbytery of Nebraska City April 14, 1882. Received from Presbytery of Topeka April 19, 1905. Pastor Eureka Springs church.

BENJAMIN L. STUART.

Received from the Presbytery of Kansas City April 19, 1905. S. S. Neosho church. Dismissed to the Presbytery of Neosho September 12, 1906.

BENJAMIN MILAM SHIVE.

Born at Houstin, Miss., February 19, 1862. Graduated at Arkansas college, taught school, spent one year in S. W. P.U. Seminary and graduated at Union Theological Seminary, Va., 1893. Mr. Shive was licensed by the Presbytery of Arkansas June 8, 1892, and ordained by Columbia Presbytery U. S., Sept. 3rd, 1892. He took a P. G. course in Scotland, '95-6, and served various churches in the Presbyterian church U. S., in the southern states. The Arkansas college gave him the degree of D. D. Dr. Shive is a preacher of good pulpit ability, and is a fair sample of the southern conservative theologian. In 1895 he accepted the pastorate of the First church of Joplin.

BENJAMIN FRANKLIN LOGAN.

Mr. Logan is cosmopolitan in his ecclesiastical tastes, having been in the ministry of the Cumberland Presbyterian, Congregational and Presbyterian churches, and after the union went with the anti-union element of the C. P. Church.

He was received April 20, 1905, from the Congregational Association. Served the churches of Salem, Preston and Grace.

J. H. GLANVILLE.

James Halls Granville was ordained October 6, 1889, by Bishop J. C. Greenberry, of the M. E. Church, South. He served various churches in that connection, spent a time in educational work and received the degree of Ph. D. Mr. Glanville entered the Presbyterian Church and the Presbytery of Ozark April 20, 1905. He had contemplated this step for some time and had acquainted himself with the doctrines and polity of the church of his adoption. He first served as stated supply of the Bolivar and Fair Play churches. Then received a call to the West Plains Church, where he was installed September 20, 1908. Here he gives promise of great usefulness, modest and retiring in disposition. Dr. Glanville is scholarly in his attainments and pains-taking in the performance of every duty.

JOHN FRANKLIN SHEPHERD.

Dr. Shepherd was nurtured on the Shorter Catechism in youth, but removed from Presbyterian associations and entered the United Brethren Church. He was born in Antioch, Ohio, March 7, 1860, took a select course in Madison Academy and Ohio University; graduated at Union Biblical Seminary, Dayton, Ohio, 1888; pursued a three years' post-graduate course and received the degree of Ph. D. from Oteerbein University 1893; received the degree of D. D. from Richmond College in 1905. His record in the U. B. Church is as follows: Ordained September 17, 1887, by the East Ohio Conference; pastor Denver, Col., First U. B. Church 1888; Akron, Ohio, 1890; presiding elder East Ohio Conference 1893-'96. In Akron Dr. Shepherd built a church costing \$18,000. He relinquished a seat in the General Conference of 1896 to enter the church of his early childhood and served the Madison Presbyterian Church of West Point, Ohio, 1896-1899. His next fields of labor were Carrollton and New Hamsbury, Ohio, 1899-1902, and Fairbury, Neb., 1902-1905. At New Hamsbury he built a house of worship and at Fairbury a manse.

Dr. Shepherd was received by the Presbytery of Ozark May 17, 1905, and was installed pastor of the Webb City Church June 11th, after a little over a month's service on the field. With characteristic vigor he entered upon this work at an opportune time, rapidly increased the roll of the church and in twenty months secured a pipe organ and other improvements costing \$3,200. Un-

der his ministry the First Church and the Cumberland Church were united without any loss or friction. The house of worship formerly occupied by the Cumberland Church was presented to the little band of Presbyterians gathered in the adjoining city of Carterville. Dr. Shepherd was made Provisional Chairman of Home Missions in the western section of the Presbytery just prior to the reorganization. His subsequent work in the new Presbytery of Carthage belongs to another volume.

HUSTON TAYLOR.

Ordained by the Presbytery of St. Paul July 27, 1900, Mr. Taylor was received from the Presbytery of Utica in the fall of 1905. The 26th of November he was installed pastor of the first church of Carthage. He was subsequently appointed Chairman of the Committee on Foreign Missions and at once began to project new methods to develop interest in this important branch of church benevolences.

CHARLES HENRY MITCHELMORE.

Received from the Presbytery of Hastings April 18, 1906; assistant pastor of Calvary Church. If you ever grow shaky on the question of the scripturalness of the Presbyterian mode of baptism send for this sweet-spirited brother. Gifted as a personal worker and as a Bible teacher, I can only wish he had entered Ozark Presbytery sooner.

ROBERT L. KINNAIRD.

Ordained by the Presbytery of Upper Missouri November 30, 1902; received April 18, 1906; pastor of Bethany Church, Joplin.

ABRAM NELSON WYLIE.

Ordained by the Presbytery of Ozark April 19, 1906. Mr. Wylie was the last man ordained by the old Presbytery of Ozark. He had served the Presbytery as a Sunday school missionary in Arkansas, and had endured hardships and privations there for a number of years, during which he pursued the prescribed course for local evangelists. He was installed pastor of the Ravenden Springs Church in May, 1906. Anent the consummation of the union he was dismissed with his church to the Presbytery of White River A (formerly C. P.) September 13, 1906.

ALLA EDWIN FAUST.

Received from the West Plains Presbytery (C. P.) June 29, 1906. Served the Irwin Church while enlisted in secular occupation.

J. W. HUDIBURG.

The last pastorate consummated by the old Presbytery of Ozark was that of J. W. Hudiburg and the Neosho Church April 17, 1907. Mr. Hudiburg was received from the Presbytery of Lexington (C. P.) October 24, 1906.

SAMUEL WILEY.

Received the same date as the above from the Presbytery of Omaha. Supplied the North Heights Church, Joplin.

JOHN WILSON.

O. C. CUDE.

EDWIN J. RICE.

These brethren were received April 17, 1907. Their biographies have many points of interest, but do not properly belong to this volume by reason of the fact that this history closes with the reorganization of the Presbytery.

These sketches contain the names of 182 ministers who at some time during the eighty-six years prior to 1908 were members of Ozark Presbytery or its predecessors. I have had a personal acquaintance with 127 of this number. Other ministers have labored in our bounds for a short time, but so far as the record goes were not officially identified with the Presbyteries. Theological students and local evangelists have also labored in the Presbytery, but I have not attempted to enumerate their labors save where they reached ordination. At the close I feel like reiterating the statement made in the note introducing these sketches: "The space given a minister is not necessarily in proportion to his abilities or deserts," etc. Sometimes I have failed to get adequate information; sometimes the services—substantial and faithful have been so along beaten paths as to be uneventful and to elude detailed description save weighed in the equitable balances of the great day. And sometimes it must be confessed the length and interest of the sketch depended upon

the mood of the writer. The old students of Dr. Herrick Johnson may be surprised at the frequent violations of his "cardinals"—"unity, order, movement!" But let them recall his wise precaution against "Piecemeal." Of necessity these sketches have been so written. If to any they seem to be characterized by too much levity let him remember that some of them were written on "Blue Mondays," when the mortal mind and frame were crying out for relaxation.

CHAPTER IX.

ETCHINGS FROM THE PEWS.

“Once the men were so great and so few, they appear,
Through a distant Olympian atmosphere.
Like vast Caryatids upholding the age.
Now the men are so many and small, disengage
One man from the million to mark him, next moment
The crowd sweeps him hurriedly out of your comment;
And since we seek vainly (to praise in our songs)
‘Mid our fellows the size which to heroes belongs.
We take the whole age for a hero, in want
Of a better: and still, in its favour, descant
On the strength and the beauty which, failing to find
In any one man, we ascribe to mankind.”

Hitherto I have taken a whole church as a collaborer with a pastor in building up the kingdom of God after the Presbyterian way in Southwest Missouri. Now I shall glance back to the time when “men were so great and so few” that it may not seem invidious to single out a few for portrayal. The knell of the departing day in the existence of the first Presbytery of Ozark—June 18, 1907—tolled in the hearing of five elders who held the same position in their respective churches when the birth throes of the Presbytery were experienced in 1870. They are William E. Thompson, of Mount Zion Church; William H. Schmalhorst, of Conway; J. L. Carson and William R. Gorton, of Calvary, and Dr. A. C. Schell, of Neosho. I shall sketch these first, and then turn your attention to others.

WILLIAM E. THOMPSON.

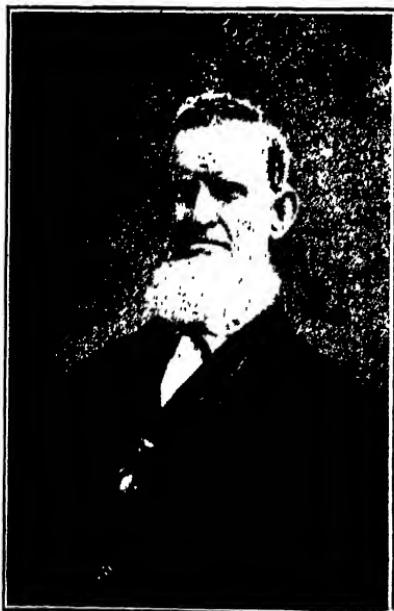
Of the three Williams belonging to this quintet, Mr. Thompson is entitled to the seniority in the eldership of his church and Mr. Schmalhorst in age. The subjoined sketch of his life was



WM. THOMPSON



WM. SCHMALHORST



W. L. SCROGGS



A. C. SCHELL

written by Mrs. M. L. Easley, who in girlhood was a scholar in the Sunday school of which he was Superintendent:

"William E. Thompson, of Mount Zion Church, Cave Spring, Mo., was born in Blount County, East Tennessee, April 28, 1827. He gave his heart to God when but a lad fourteen years of age, his conversion taking place while on his way home from church. This was one of the bright spots in the memory of this good man who often referred to this early turning point in his life. It was there in that East Tennessee forest, deep conviction piercing his soul, that he made a complete surrender to Christ. About a year later he joined the Sinking Creek Presbyterian Church, being received into its communion by Rev. John Dyke.

"In 1850 he was united in marriage to Miss Martha M. Ernest, a lovely and devoted Christian lady, who was a resident of the same community and member of the same church. The following year they moved to Greene County, Missouri, locating in the vicinity of Cave Spring. On their arrival they placed their church certificate in Mount Zion Church, where throughout the remainder of their lives they honored God in the liberal support of his cause and friendly relations with their neighbors. For fifty-six years this devoted couple trod the pathway of life together until Mrs. Thompson's death, which occurred in the summer of 1906. In May, 1900, they celebrated their golden wedding, their friends assembling in such numbers that only the spacious lawn could accommodate them.

"The writer has but a vague memory of the old log church, with its dimly lighted interior, the pews, the high pulpit with its flight of steps on one side, the platform just in front, where the leader of the singing stood as he alternately 'lined' and led the singing of those dear old hymns of our fathers. Mr. Thompson filled this office most efficiently for several years before the advent of the church organ.

"In 1856 the church elected him a ruling elder, which office he held continuously for fifty-two years, until the time of his death, which loss the church suffered February 3, 1908. In this office he was indeed a true under-shepherd, ever seeking the peace and safety of his flock.

"It was during the seventies that the writer remembers him best while as superintendent of the Sunday school he came into such close sympathy with the young people. His greeting was always the same—a friendly hand-shake and a fervent inquiry as to both physical and soul health. It was his continued interest in new converts which he showed by words of sympathy and encouragement that endeared him to all hearts and made him fruitful in good works.

"His earthly life is ended. He died as he often prayed to die, "the death of the righteous and in the triumph of a holy faith." His body was laid to rest in the village church yard beside his dear wife and the children who had passed on before. He is survived by three daughters and one son. His memory will live not alone in their hearts, but in the affections of a large circle of relatives and friends."

WILLIAM H. SCHMALHORST.

In December, 1868, a church was organized at Schmalhorst's Mill, in Laclede County, and was christened Panther Creek. Subsequently it was decided to erect the house of worship in the village of Conway and the name was changed to correspond with the new location. Mr. Schmalhorst was one of the charter elders and holds his position in the session to this day. One son shares the eldership with him, another son is superintendent of the Sabbath school, and his children and children's children constitute a large part of the membership. Very few churches that are so largely dependent upon one family have enjoyed the peace and prosperity accorded to this one, and this fact is a beautiful commentary upon the life of this sturdy founder of the family. Mr. Schmalhorst was born in Germany in October, 1825. He came to America in 1839 and settled in Perry County, Missouri, in the spring of 1840. From there he moved to Laclede County in the spring of 1854. The town of Conway was not on the map at that time and Mr. Schmalhorst says there were but two Presbyterians in the county, although the Cumberland Church of Phillipsburg was in existence. There were no foreshadowings of reunion at that time and sturdy Presbyterians were not confined in church relations and attendance by county lines. Accordingly the Schmalhorsts identified themselves with the Presbyterian Church of White Rock, in Texas County. This church was of New School proclivities, but the Panther Creek was Old School. Mr. and Mrs. Schmalhorst reared a large family of boys and girls, and by thrift, industry and economy accumulated considerable property. From all reports his wife must have made a worthy effort to fashion her life after the pattern Solomon has delineated in his "Virtuous Woman." She entered into her reward many years ago, and her husband has put to good use the savings of their lives. His benefactions have not been confined to the local church, which largely through his generosity obtained a comfortable manse; but he has frequently made generous individual contributions to the Boards of Home and Foreign Missions and to Park College.

JOHN L. CARSON.

Mr. Carson was born in Williamson County, Tennessee, November 4th, 1833. In 1855 he came to Springfield, and with the exception of one year's residence in St. Louis (1870) he has been associated with the commercial interests of the city or the political activities of the county for over half a century. For over forty years he has been an elder in the Calvary church. The Presbytery of Southwest Missouri elected him a Commissioner to the General Assembly in 1869. For some years feeble health has prevented his active participation in the interests of the church, but he adorns the eldership with an unsullied life, an unfaltering faith and a sweet resignation in bearing the ills to which flesh is heir.

WILLIAM R. GORTON.

The birthplace of William R. Gorton was Norwichtown, Conn. There in 1832 he began "the struggle for existence." When yet a lad of seventeen years he united with the First Congregational Church of that place. At about the time he reached his majority he adopted the sage's advice. "Go West." etc. In 1853 he settled in St. Louis and engaged in mercantile business. There he united with the Second Presbyterian Church and threw the energies of his young manhood into the work of the Sabbath school and the Y. M. C. A. From St. Louis Mr. Gorton came to Springfield during the war and engaged in mercantile pursuits under the firm name of Gorton, Abbott & Co. From the outset of his residence here he and his wife were identified with the Calvary Church. He was elected elder in 1869 and the following spring was the representative of his church in the last session of the Presbytery of Southwest Missouri. That Presbytery elected him temporary clerk and lay commissioner to the General Assembly. So efficient were his clerical services to the Presbytery that he has since held the temporary clerkship in the Presbytery more frequently than any other man. His special fitness in this sphere was recognized by his own church when he was elected clerk of session at the death of Charles Sheppard in 1887. Since its organization in 1860 Calvary Church has had but these two clerks of session. For over a quarter of a century Mr. Gorton was superintendent of the Sabbath school and during this time he was an efficient factor in the development of this church from a mission church to a strong, self-sustaining one. For nearly half of a century Mr. Gorton has been identified with the work of Calvary Church and Presbyterianism in Southwest Missouri, and throughout these years he has maintained an *esprit de corps* that is refreshing to see.

DR. A. C. SCHELL.

Like the subjects of the preceding sketches, Dr. Schell was an elder in his church at the organization and at the passing of the first Presbytery of Ozark. But, unlike them, his services in this capacity were interrupted.

He was born in Schellsburg, Pa., July 31, 1831. In 1853 he made a trip through Missouri and Iowa, and after a residence in Ohio and Michigan he moved to Neosho, Mo., September, 1867. He had united with the church when twenty years of age, and at Lima, Ohio, was superintendent of the Presbyterian Sabbath school. Less than sixty days after his arrival in Neosho he was instrumental in procuring the organization of the Presbyterian Church in that place. He practiced dentistry in Neosho and Carthage, and his genial pastor, Rev. J. W. Pinkerton, induced him to reside in Carthage for one year to strengthen the feeble knees of that little flock. He was the first elder commissioner to the General Assembly elected by the new Presbytery of Ozark (1871). After five years' residence in Southwest Missouri Dr. Schell moved to Kansas City and practiced dentistry for a quarter of a century. In 1903 he returned to Neosho and was at once re-elected to the eldership in the church.

DAVID APPLEBY.

The name Appleby is borne by a host of people scattered throughout Greene and adjoining counties. A goodly number of these are the direct descendants of David Appleby, but I shall make no attempt to tangle myself in the meshes of the interpenetrating lines of descent. A grandson—himself a man of discernment—told me that in his judgment David Appleby had the brightest mind of any one of the name. He was born in Pennsylvania in 1788. His father took his family to Georgia in 1791, and about 1809 made another move to Middle Tennessee. Here David was married and here his seven children were born. In 1832 he emigrated to Wayne County, Missouri, and about a year later came to Springfield. If, as is probable, this was in 1833, it was the year that Greene County was organized—not with its present limits, but extending from the western and southern boundaries of the State to the Gasconade River on the east and to the Osage fork on the north—a vast parallelogram 75x100 miles in area. Six years later (1839) the Mount Zion Presbyterian Church was organized. Mr. Appleby was elected a ruling elder, and, although his farm was fifteen miles from the place of worship, it is said that he rarely missed the monthly services or the

special meetings of the session. Ten years later the Springfield Church was organized and he became a charter elder in the new church. He was probably the most influential elder in the first Presbytery of Osage, attended its meetings regularly, though they were frequently held a hundred miles from his home, and his rare judgment was deferred to by ministry and laity. He was probably the Chairman of Home Missions—at least it appears that he had the main voice in apportioning the missionary funds among the missionaries. In the troublous times that led to the disbanding of Osage Presbytery, when the pastor of the Springfield Church endeavored to keep the church from going into the Old School fold, Mr. Appleby stood by Mr. Morrison, the pastor. But when the war came on—a champion of the Union cause—he refused to follow Mr. Morrison farther. Before the Springfield Church had a house of worship its monthly services were held at Mr. Appleby's house, and here, too, the First Presbytery of Osage held its meeting 1851, and he housed and fed most of the delegates, with their families, and provided provender for their horses. The last meeting of the first Presbytery of Osage was held in Locust Grove school house near his home. That was in the spring of 1861.

WILLIAM AND JANE (ADAMS) ORR.

In the days when men were not afflicted with the complacent belief that one church is as good as another, or lamentable ignorance of the distinctive tenets of any church, this sturdy Scotch-Irish couple settled in Southwest Missouri. With their two young sons they came from Ireland to America in 1832, and after a five years residence in Ohio settled on a farm at Salem in what is now Lawrence County. Here, as Mr. Orr often remarked, he lived in five counties without changing his residence. The county seat was moved from Salem to Mount Vernon, and the former dropped off the map. On the farm where they first settled Mr. and Mrs. Orr toiled cheerfully, endured all the privations common to pioneers of that day, reared an exemplary family of three sons and three daughters, and amassed a competency of no mean proportions. Few men outside of the ministry were more familiar with the Bible and the Catechism than Mr. Orr. They united with the nearest Presbyterian Church,—the Ebenezer Church at Greenfield,—and through the wildness on horseback for twenty-five miles they rode to the services. Later they were charter members of the church organized in Mount Vernon, subsequently transferred to Ozark Prairie. "Uncle Billy" and "Aunt Jennie" were always liberal contributors to that church. Some of the charac-

acteristics of Mr. Orr are alluded to in the sketch of that church. Mr. Orr died in 1878 in his seventy-sixth year, leaving a record of strong and unceasing devotion to the church and an example of loyal citizenship and sterling integrity—a priceless heritage to his descendants. The twilight of years for "Aunt Jennie" was lengthened until the 14th of December, 1894. For over three-quarters of a century she had been a consistent member of the Presbyterian Church. Indeed her memory failed to go back to the time when she first loved the Lord. It was my privilege to be her pastor the last years of her life. When past ninety years of age she failed to be in her accustomed pew for a few Sabbaths. When I called she said: "I have not been at church as regularly as I might have gone. If the Lord spares me I will do better." And during her last sickness she gave this remarkable testimony: "Every one has been good to me; no one has wronged me." Some years before this she was making her will. One of the sons remarked: "Mother, you have forgotten your best friend." In astonishment, she inquired: "What do you mean?" He answered: "Is not the Lord your best friend?" Thereupon she inserted a clause making the Southwest Board a beneficiary and \$500 were set aside for the mountain school work in Tennessee. She loved the Lord and honored him with her substance and service, and her life as well as that of her husband and sons is a verification of the Scripture, "There is that scattereth and yet increaseth."

JANE STOWELL RENSHAW.

(Written by Mrs. J. B. Easley.)

The subject of this sketch, who may well be called "The Mother of Ozark Presbytery," was born in Rockbridge County, Virginia, June 8, 1786. She came of a long line of ancestry through her father, George Stowell, who was born in Belfast, Ireland, brought up and educated in London, and came to America when quite a young man. This was near the close of the Revolutionary War, and family tradition says he was a soldier in that war. Was married to Rebecca Walker. The children born of this union were noted for their clear intellects and deep religious convictions. During the childhood of Jane Stowell the family moved to Knox County, Tennessee, where she grew to womanhood and was married to Moses Renshaw about the year 1805. Subsequently they moved to Monroe County, Tennessee, where the husband and father died in the summer of 1826, leaving the widow with several children, one an infant six months old.

Cherishing the memory of her husband's prayers and godly



JANE RENSHAW

example, she continued faithful in the moral and religious instruction of her family, ever relying upon God for help. The family altar was not neglected and in this duty she was often helped by an older sister, Elizabeth Stowell, whose presence in the home was said to be a benediction, and from whose obituary we learn that "She read the Bible much and lived in joyous anticipation of the millennium." The Sabbath was carefully prepared for and strictly observed as a day of sacred rest and service. To this atmosphere of religious thought was added intellectual training as far as was possible from the educational advantages of the period.

In 1837 or 1838 her oldest son, J. A. Renshaw, came to Greene County, Missouri, where he built a home for his mother and the younger members of the family, to which they came the following year. (This location was about fifteen miles northwest of Springfield and two and one-half miles northeast of Cave Spring.) In the autumn of 1839 Mount Zion Church was organized in this home. It was composed largely of members of her own household and has been officered in part by her relatives and descendants from its inception up to the present time. Her second son, Rev. G. A. M. Renshaw, was her pastor for about fourteen years.

It was during these years that she is remembered best by her grandchildren, in whose homes she was a frequent visitor. The memory of Lavinia (Renshaw) Thompson is decidedly clear concerning this pioneer Christian grandmother. "It was grandmas custom," she says, "to retire for her evening devotions to some secluded spot. I often accompanied her, where, amidst the shrubbery, she would kneel in prayer, thanking God for his mercies and asking for guidance in his work."

It was in her home that the first Sabbath school in the county, if not in the Southwest, was organized and superintended by her son-in-law, Robert S. Reid. This Sabbath school dates as far back as the autumn of 1839. - Mrs. Sarah S. Renshaw, widow of J. A. Renshaw, and the only person now living in the State that was present at the organization of the church, says: "The Sabbath school was organized soon after the church. They met in the different homes, using 'Barnes' Notes on the New Testament.' 'Daniel' and 'Revelation' to aid them in the study of the Scriptures. This was before the brush arbor was built, which was in the spring of 1840."

In 1856 Mrs. Renshaw, though seventy years of age, removed with the larger part of her family to California, where they came under the pastoral care of Rev. Mr. Pierpont, at Santa Rosa. Two years later she changed her abode to Eugene, Oregon, where she resided until her death which occurred November 1, 1863, at the age of seventy-seven years.

She left behind her in Missouri two sons and one daughter, whose children, though not numerous, are enrolled on the church books of Cave Springs, Willard and Springfield, even to the fourth generation. Some are in other folds, but it is a remarkable fact that with but a few exceptions, the descendants of this pious, prayerful women are members of the church, there being thirty or more enrolled at Cave Spring. Truly, "she being dead yet speaketh."

MR. AND MRS. HENRY SHEPPARD.

"Henry Sheppard, amoung the early people of Greene County, was the man who made and left the best impression." With this pregnant assertion the history of Greene County (1883) begins the sketch of Mr. Sheppard. He was born in New Jersey, Cumberland County, November 8th, 1821, and at the age of fifteen began to support himself. His business training was received from an old-fashioned Philadelphia firm that inculcated lessons of frugality, integrity, discretion and industry. These seeds of an upright life flourished in the soil of paternal inheritance, whilst his maternal inheritance equipped him for that deeply religious life moulded by the saintly Dr. Albert Barnes, with whose church the young man united while in Philadelphia. Physically he was equipped with a striking personality—six feet tall, slender, black hair, gray eyes and an abundance of energy. He received the rudiments of an education in a common school, which were supplemented, enlarged and rendered serviceable by his eager participation in a literary society.

In 1843 Mr. Sheppard went to Camden, Ark. There he found a good opening for trade, but the prospects for a home, were not so inviting. The following year he came to Springfield and went into business with Clement Jaggard. To this thriving hamlet in 1845 he brought from her New Jersey home his young bride, formerly Miss Rhoda Nixon, a sister of Dr. J. Howard Nixon, sketched elsewhere in this volume.

In temperament, tastes and purposes, as well as affections, this was truly an instance where "God hath joined" and which man was not to put asunder. Whether we contemplate their business enterprises, or invade the sacred precincts of their home, or admire their religious life, activities and influences, we are thinking all the time of the plaudit "Well done! Well done!" Mr. Sheppard developed a thriving trade, collected droves of stock and sent them as far distant as California. Established temporarily a branch house in Fort Smith, Ark., and was preparing to take part in the Mexican War when peace was declared.

In 1850 Mr. Jaggard returned to Pennsylvania and Mr. Sheppard formed a copartnership with John S. Kimbrough, which continued until the outbreak of the Civil War. At that time he was in possession of a few domestic servants, but was a strong Union man, entered the army and served in various grades from a private soldier to brigadier general. "When he reached the latter rank his small stock of strength had all been given to his country and he resigned, never to enjoy health again. On the 8th of January, 1863, with his regiment, he greatly assisted in repelling Marmaduke's attack on Springfield, which saved immense stores of food, clothing and ammunition to the United States. This success preserved the fruits of the war in Southwest Missouri, which would otherwise have been lost. That day's fight was as heroic as Corse's defense of Allatoona; for it was made with but little shelter of fortifications and with no hope of succor."*

"After the war Col. Sheppard was engaged in active business until 1868, when he retired. Thenceforth he attended to the light duties of a bank director, and he managed his property. His considerable earthly accumulations have not been disintegrated by posthumous prodigality.

Throughout his career the burdens of a business life were lightened and mellowed by the sweet influence of a happy home. Here sociability, friendship and culture of mind and heart were crowned. Four children entered this home two of whom preceded their father to the grave. Francis, a retired officer of the navy, and Margaret survive. Mr. and Mrs. Sheppard accumulated a valuable library which was far from being simply ornamental. A voracious reader Mr. Sheppard formed an incisive, easy and clear literary style. Shakespeare, Macaulay, Scott, Irwin, Motley, Prescott, Bancroft, Thackeray and the standard poets were his mental companions. After retiring from business Mr. Sheppard was occupied with reading, writing and horticulture. The stately trees on his lawn were his delight, whilst he is said to have taken more pride in his success with fruit than any thing else.

When Mr. and Mrs. Sheppard but newly wed brought their earthly effects to Springfield they refused to unpack their furniture until they had evidence that there would be a Presbyterian Church organized. Subsequently the whole Presbytery was now and then entertained in their house. The delegates to Presbytery traveled by horseback and frequently the mistresses of the manse rode behind the dominie; so that if it be asserted that the Presbytery was not large, it must be remembered that entertainment was ordinarily provided for the mistress as well as the master—that provender and shelter were requisite for the means of

*History of Greene County, p. 585.

locomotion and that the Presbytery lasted over the Sabbath. Mr. Sheppard's exalted ideas as to the eldership of the church kept him out of that position but he was a trustee in the Springfield Church at the time of the organization of Calvary Church. Evidently on account of this trusteeship he refused to get a letter of transfer to the new church until the old Springfield Church was sold to satisfy a debt. Then he quietly furnished the money with which his brother bought the building and after it was deeded to the trustees of Calvary Church he became a member of the same. His benefactions were by no means confined to his church. "He loved the poor, none but himself knew the extent of his charity, but some persons knew it was large." The sketch of his life in the county history—to which I am greatly indebted—is so superior to other biographical sketches found there that I fancy it is the product of the virile pen of Rev. Dr. J. J. Marks, or Rev. Dr. Douglas Putnam. The closing scenes are thus delineated: "In 1874 he was attacked with pneumonia, which assumed a chronic form. The loss of a dear daughter in 1875, so depressed him that he was unable to rally, and thenceforth he gradually declined, yet his illness, though painful, was not dark. He recovered his spirits in a great degree, he traveled, he read, he enjoyed the society of his friends, and his unselfish tenderness to his family grew with the passing years. At last on December 19, 1879, in the city of New Orleans, among his nearest and dearest, with sunshine and flowers about him, he fearlessly—almost gaily—went out of the painful prison of his body into the presence of his long loved father."

For more than a quarter of a century the surviving inmates of his home have maintained its reputation for culture, piety and unostentatious benevolence. Of Mrs. Sheppard it may be said as it was said of him—(changing tense and gender)—"None but herself know the extent of her charity, but some persons know it is large." As to which was the moving spirit in benevolence and piety during the thirty-four years of their marital happiness I can not say. I have fancied that the boy and the girl in their New Jersey homes quaffed living waters from kindred founts, and their union cemented tastes and purposes that had natural affinity. Calvary church is enriched by the lives and memories of such as these as well as by their benefactions. Missions, schools, and communities devastated by fire or flood or earthquake have shared their benefactions. And now that Mrs. Sheppard sits serenely in the twilight and awaits the "crossing of the bar" it is a sweet satisfaction to know that her daughter has been one of the prime movers in the establishment of a Y. W. C. A. in Springfield and in the prospective procuring of Bible Women for the work in the Ozarks.

WILLIAM L. SCROGGS.

Forty-five years in the eldership of one church in Southwest Missouri entitles William L. Scroggs to this niche in the hall of fame. He was born in Iredell county, North Carolina, April 3, 1816. He entered Davidson college with a view to preparing for the ministry but failing health led him to relinquish his cherished plans. In quest of a suitable climate he moved to Mississippi where he taught school. Subsequently he moved to Arkansas and married a daughter of the manse Jane Erwin (1841). To this union was born one son, John E., now an elder in the Ebenezer Church. His first wife died and in 1846 he married Miss Caroline Mitchell. In 1847 Mr. Scroggs and his family together with the Mitchells moved to Dade county, Missouri. The numerous descendants of both families are still represented in the Ebenezer Church of which Mr. Scroggs was a ruling elder for forty-five years. The early annals of the Presbytery reveal the fact that he was not only one of the most frequent commissioners among the eldership but that his brethren in the ministry and eldership recognized his worth by assigning him positions on the most important committees of the Presbytery. For many years he was superintendent of the Sabbath School in which both he and his wife were teachers. During the trying times of the Civil war when perilous reports prevented the people from assembling for public services, this good man would gather his children about him and teach the Sabbath School lesson and hear them recite the catechism. One of these writes: "A favorite way of spending Sabbath evening, as we well remember in our early years, was for the near neighbors to gather in and recite the catechism, each in turn, asking and answering his own question, even down to the least child present, as far as each could go, and it was a great source of pride to all when a new recruit was added to those who could go clear through. Some, we remember, Father and Mother Scroggs among them, who could repeat the shorter catechism in this way either forward or backward. Their faith was sorely tried by the war but father always ascribed to a protecting Providence the fact that, though ruin and death were all about, yet in that immediate neighborhood no special harm befell any family."

Mr. Scroggs died in 1894—his wife's death preceded his by twelve years. His county as well as his church had honored him with several positions of public trust and these he fulfilled with scrupulous fidelity.

MRS. MARY McFARLAND.

For efficiency and length of service, unflagging zeal for the advancement of her church, and uniqueness of character the Presbyterian Church in Southwest Missouri might almost say to Mrs. Mary McFarland: "Many daughters have done virtuously, but thou excelest them all." Born near Utica, New York, December 15, 1825, her parents moved to Salem, Mass., when she was three years of age and she was educated in the school founded by Mary Lyon. Good educational advantages and native strength made her a young woman of unusual mental powers. But this was not all. Under her benign preceptness she caught the characteristic Missionary spirit and for a time hesitated as to which was the louder, the call to the Home or to the Foreign field. Without doubt Arkansas was as far from New England then, to all practical effect, as China is now. At the age of twenty or twenty-one she went to Little Rock and subsequently moved to Fort Smith where she became governess in a planter's family. There she met and married a Home Missionary, the Rev. John McFarland. That was in 1850 or 1851. The young bride and groom rode on horseback to Greenfield, Missouri, which she ever afterwards called home. They settled in a log house two miles north of Greenfield where she lived for thirty-seven years. It is said this house is still standing. When her husband retired from the ministry of the Ebenezer Church a little log school house was erected a few steps from his residence and for many years Mrs. McFarland taught the youth for miles around; drawing scholars from surrounding counties. The school was often referred to as "Brush College" and there is a tradition that it is the only school in Southwest Missouri that survived during the Civil war. At least it was the only school of any kind in a large circuit of country. When the soldier boys came back from the war many of them dropped sword and gun and took up spelling book and reader. The youngsters who had stayed at home had outstripped them by far in book learning and it required true soldier grit to remain in school and be "spelled down" by mere striplings. One of these recalls the awe inspired by the blue uniforms and the fact that discretion required some of these soldier students to sit in school with pistols belted around their waists. It would be hard to estimate the influence of this school on the community. Mrs. McFarland enjoyed nothing better than entering into the amusements of her scholars even when her hair was silvered and she always took an interest in their affairs—love affairs not excepted. She was thoroughly acquainted with the affairs of the church and was one of the few advocates

of a Woman's Presbyterial Missionary organization in the day when the ministers were doubtful as to whether it was not a violation of scripture for a woman to speak in the churches. Convinced that such an organization was needed she entered it with all the ardor of her nature and during her lifetime no face was more familiar in the annual gatherings than that of "Aunt Mary McFarland." She was a great reader and a veritable encyclopedia of Missionary information among the women of our churches. A few years before her death she went to live with her son Ed. at Webb City, Mo., but she always called Greenfield Home. She died at the age of 79 years. The funeral services were held in the Presbyterian Church at Greenfield and the remains were interred in the Weir cemetery.

PAUL ORR.

Not long ago there was laid to rest one of the most picturesque elders in the Presbytery—Paul Orr, for many years the senior elder in the Ozark Prairie Church. The son of William and Jennie Orr he inherited among other traits of character their love for the sanctuary. And as his farm home was hard by the country church house where he was wont to attend whenever its portals were opened—whether it was for a preaching service, the monthly Missionary meeting, the Sunday School or the Young People's Prayer meeting. For many years the "brick church", as it was called, observed the custom of holding a Sunday morning prayer meeting on one of the two Sabbath morning in the month when the pastor preached elsewhere. The other Sabbath was given over to the Missionary Society. This custom held the congregation together and gave training in public utterance to its members. Mr. Orr was one of those who did much to sustain these services. He also took a deep interest in the young people's work and was known by the young people far and wide as "Uncle Paul." The Bible and the church were the constant themes of his conversation and in my ministry I have known but one other elder—Robert Hall of the Second Church of Springfield—who incidentally threw out so many suggestions helpful in the preparation of sermons. A voracious reader, possessed of a retentive memory, and an original mind, Uncle Paul brought to light new conceptions of a text or new illustrations thereon. With added years his eccentricities were accentuated.

A peripatetic evangelist who had married an Indian down in the Territory objected to Mr. Orr's use of tobacco. While a guest in his home the evangelist asked: "Mr. Orr, do you know what the first gate of hell is?" Mr. Orr said: "I do not know that

I do." "It's smoking an old pipe," said the evangelist. Quick as a flash Mr. Orr asked: "Mr. W. do you know what the second gate to hell is?" Being answered in the negative he replied: "It's going to the Territory and marrying a squaw to get a headright." The fixedness of the Canny Scot has been taken for granted so long that it may seem a piece of rashness to call it in question. Nevertheless it is my observation that Scotchmen and the Scotch Irish do change. They may not be as amenable to "rhyme or reason" as others and may be more positive in their convictions. But if you will let them take their time they will change their opinions and policies—if not like others, at least in their own way. Mr. Orr was no exception to this statement. In his church relations he had grace enough to acquiesce in the judgment of the majority of the session and if time demonstrated the wisdom thereof he was not slow to acknowledge his own error of judgment. As age crept upon him he devoted his attention to by-products of the farm rather than to the cultivation of the staples. When small fruits or flowers claimed his attention he sent to the ends of the earth for rare and curious seeds and samples and read catalogues galore, and the person who could give him information on the particular branch of husbandry on which he was for the time interested was regarded by him as embodying the quint essence of wisdom. At one time he turned his attention to bees. Rev. G. H. Williamson was then pastor of the church, and knowing Uncle Paul's hobby the pastor took his encyclopedia and read all he could find on the subject of bee culture. When Mr. Orr began on his favorite theme Mr. W. took the conversation out of his mouth and gave a disquisition so profound that Mr. Orr declared: "Mr. Williamson is the smartest man I ever saw, he knows more about bees than I do." In early manhood Mr. Orr had married Miss Sarah Jane Poage, a woman whose rare judgment and sterling christian character were a stay and comfort to him throughout life.

BOOK II.

The Cumberland and other
Branches of the
Church

APPENDIX

CHAPTER I.

CUMBERLAND PRESBYTERIANISM IN SOUTHWEST MISSOURI.

THE FIRST PRESBYTERY.

The author of "Makers of Our Republic" somewhere asserts that scant justice has been meted out to the South in our United States histories because the Yankee has written our histories and with characteristic modesty has put himself in them. I have endeavored to find some one to write this part of this volume, who by lineage and predilection belonged to the Cumberland branch of the church. Failing in this I greatly fear that scant justice will be given to this branch of the church. It was originally intended that this history should be ready for publication about the time the union was consummated. And the writing of this part of the book was assigned to my esteemed friend, Rev. J. T. Bacon. His multiple duties have deterred him from the undertaking. And no one else could be found to take his place. The task has been slower in the doing than I anticipated. The time has passed when the volume was due, so I enter upon this unexpected part thereof hampered by time and by an unfamiliarity with the scenes and actors. The investigations I have been able to make have deepened the conviction that our united church inherits the history and traditions of both branches thereof. We can each say of the other the history of their toils and sacrifices is our history; the renown of their achievements is our renown; the weaknesses and asperities they would bury we would bury; the examples they would emulate we would emulate. Pioneer Cumberland Presbyterianism in Southwest Missouri was much larger than Pioneer Presbyterianism. The struggles of the '60s did not mean to it just what they meant to the Old and New School churches, and valuable early records are more accessible. Mayhap this circumscribed sketch will inspire some son to the manor born to chronicle the deeds of her grandeur and glory.



A. A. YOUNG



W. J. GARRETT



W. H. RITCHIEY



DAVID E. GIBSON

The first Cumberland Presbytery of Southwest Missouri was christened Neosho. It was the offspring of the Presbytery of Arkansas, as the following minutes will show:

State of Arkansas.
Pulaski County.

February 15th, A. D. 1837.

“On motion resolved that a new Presbytery be stricken off from Arkansas Presbytery to embrace all that portion of said Presbytery in the State of Missouri,* to be called and known by the name of Neosho Presbytery and to be composed of the following members, viz.: Brothers John W. McCord, Greenfield Buchanan, Jonathan Blair and Andrew Buchanan; that Greenfield Buchanan be the first Moderator, and in case of his failure John W. McCord, and that the first meeting be holden at the dwelling house of Alfred Moor, Barry county, State of Missouri, on the fourth Tuesday in March next.

Signed by order of Synod the date above written.

JAMES H. BLACK, Mod.

J. A. CONNWALL, Clk.

“Neosho Presbytery met agreeable to the above resolution at the dwelling house of Alfred Moor in Barry county, State of Missouri, on the fourth Tuesday in March, 1837, and was opened by a sermon delivered by Brother A. Buchanan from St. Luke, 22nd chapter and 29-30th verses. Constituted with prayer. Members present: Brothers J. W. McCord, G. Buchanan, J. Blair and A. Buchanan, ministers; representative, Brother John Williams from Center Creek congregation.”—Minutes, Page 1.

The only other congregation mentioned in the minutes of this first session was the Kickapoo congregation, whose sessional records were referred to a committee. The name of the Kickapoo Church was subsequently changed to Mount Comfort, and under this name it exists to this day. On the 22nd of July, 1853, the Clerk of the session, S. G. Headlee, began making entries in a new sessional record. The preface in this book says: “It appears from examination of the old church book of Kickapoo congregation that there are so many omissions in history, and there being so many names marked transferred from this congregation to other congregations, also the change of name from Kickapoo to that of Mount Comfort congregation, we in our judgment have thought best, and by consent and with the advice of some of the brethren, have made out the list or amount of stand-

*I use the spelling of the records.

ing members in our bounds, and have made out as true a history of the doings of the different church sessions from the years 1838, 1839 and 1840 up to the present time as far as practicable and the names before us show."

The roll of the church, the account of its organization and the minutes of the session prior to this date are transcribed in this volume, which closes with the sessional record of October 15th, 1860. On the tenth page begins this entry:

Kickapoo Prairie,
Greene County, Mo.

27th July, 1835.

"In the dispensation of God's providence our lots have been cast in the above-named section of county, where we can associate together and worship the living and true God without any to molest or make us afraid. We wish to enjoy that privilege and mutually agreed to constitute ourselves into a congregation to be known by the name of the Kickapoo congregation of the Cumberland Presbyterian Church.

"First—We believe the Scriptures of the Old and New Testament to be the word of God.

"Second—We believe the Cumberland Presbyterian confession of faith embraces the doctrines of the Christian religion as they are taught in the Bible, and we agree to adopt it as the rule of our faith and practice.

"Third—We look to the Arkansas Presbytery for ministers, protection, and the ordinances of God's house.

"Fourth—We promise to dwell together in the bonds of Christian affection and to use all our influence either personal or relative to promote the peace and harmony and prosperity of our congregation and the cause of God in general. In testimony whereof we hereunto subscribe our several names on the day and date above written.

WILLIAM DYSART.
ANN DYSART.
MARY A. DYSART.
ROBERT W. DYSART.
MARTHA MAXWELL.
THOMAS ELLESON.
NANCY ELLESON.
ANN SAY.
HANNAH MONTGOMERY.
SILVY WHITLOCK.
WILLIAM A. ALLEN.
JANE ALLEN.
ELIZABETH ODOM.

THOMAS J. WHITLOCK.
ELIZABETH WHITLOCK.
MALINA BLAIR.
JANE MARTIN.
RICHARD WHITLOCK.
MARGARET WHITLOCK.
STERLIN ALLEN."

After having satisfactory evidences of the Christian conduct of the above-named persons, they were regularly organized into a congregation by the Rev. Andrew Buchanan and proceeded to elect William A. Allen, William Dysart and Thomas J. Whitlock for their ruling elders.

The method of organizing churches by defining their boundaries is so unique that I will quote from the minutes of this first session of the Presbytery:

"Resolved, That there be a new congregation stricken off from Center Creek congregation to be known by the name of the New Salem congregation, bounded on the west by the west boundary line, on the south by the State line, on the east by Brown's line, yet so as to include all the head waters of Indian creek, and on the north by the main divide between Shoal creek and Center creek, and that Brother J. W. McCord attend to the organization of it.

"Resolved, That there be a new congregation stricken off from Center Creek congregation to be known by the name of Washburn's Prairie congregation, bounded on the west by New Salem congregation, on the south by the State line, on the east by Taney county and on the north by a line commencing on Brown's line in Oliver's prairie, running east in such a direction as to embrace all the settlements on Oliver's fork of Shoal creek above Oliver's and Flat creek, and that Brother G. Buchanan attend to the organization of it."

It should be remembered that the confines of the counties in this early day were not co-terminous with those with which we are familiar. At its organization, January 2, 1833, Greene county embraced that vast parallelogram 75x100 miles in area lying in the southwest corner of the State. Barry county was organized January 5th, 1835, Polk March 13th of the same year and Taney January 6th, 1837. At least Barry and Greene were much larger than at present. The churches enumerated above were probably in the present confines as follows:

Center Creek—Jasper county (though covering a larger extent of territory at first).

Kickapoo—Greene.

New Salem—Newton.

Washburn's Prairie—Barry.

The name of the Shilo congregation appears in the minutes of September, 1837, with William A. Allen as delegates. He is probably the same Allen who was a charter elder in the Kickapoo Church. The minutes of that church fail to mention his name after the organization. According to the history of Polk county this church was organized July 15, 1837, "By the election of William A. Allen and J. P. Alsup, elders; Rev. Jonathan Blair being moderator, and William Allen, clerk. John Buns and Robert L. Fullerton were ordained ruling elders by Rev. F. M. Johnson, who became pastor in charge August 3, 1837, and at the same time John Buns was made clerk." About 1840 the name was changed to Pomme de Terre, and in 1885 it was changed to Pleasant Hope. Under this name the church continues to this day. No doubt Rev. F. M. Johnson, the first pastor, is a misprint for Rev. T. M. Johnston. Such, at least, is the name in the records of Presbytery and in the "Life and Labors of A. A. Young." In September, 1837, the committee of Presbytery appointed to report on the state of religion said, among other things: "The number of conversions, baptisms, etc., is as follows since last Presbytery: Conversions, 51; adult baptisms, 11*; infant do., 2; accessions, 20; whole number of communicants, 171."

The advanced position taken by this Presbytery on the subject of temperance is worthy of remark. At its first session this action was placed on record:

"Resolved unanimously that this Presbytery believes the vending or use of ardent spirits in any way except as medicine to be a heinous sin in the sight of God and exceedingly injurious to the church. * * *

"Whereas, In the opinion of this Presbytery the vending or use of ardent spirits in any way except as medicine is a heinous sin in the sight of God, and exceedingly injurious to the church. Therefore

"Resolved, That the congregation be and they are hereby advised to elect no man as ruling elder in the church who is known to be either a vender or habitual user of ardent spirits."

In December, 1841, this action was taken:

"Whereas, It hath been represented to this Presbytery that some members of our church in various parts of our bounds do still indulge in the sinful practice of drinking ardent spirits, whereby great reproach hath been brought upon the cause of religion. Therefore

*I am not certain whether this is 11, 14 or 16; figures are indistinct.

"Resolved unanimously. That the church session be and they are hereby recommended to take into consideration the propriety of urging it upon the members of our church generally the impropriety and the sin of indulging in the use of ardent spirits as a drink.

"Resolved unanimously. That the members of this Presbytery and they are hereby required to preach once in every six months on the subject of total abstinence in the Cumberland Presbyterian Church and report to Presbytery."

The clerk was required to notify the absent members of this action, and the ministers were required to furnish the church sessions a copy of the resolutions.

There were probably no church buildings at this time. The Presbytery met from time to time in dwelling houses and occasionally at camp grounds, and for a time alternated between Barry and Greene counties. The first mention of a church building is in the following terms:

"Presbytery adjourned to meet at New Bethel meeting house, Dade county, State of Missouri, on the first Tuesday in April, 1843."

At the second meeting of the Presbytery, September 27th, 1837, in the house of Josiah Danforth, the New Providence Church was organized by "striking off" a congregation from the Kickapoo congregation. Rev. J. W. McCord was appointed to "attend to the organization of it," which he apparently did during the session of the Presbytery.

When, as was frequently the case, a quorum failed to attend Presbytery, those who were assembled together constituted themselves a committee and apparently transacted any business that it was competent for the Presbytery to transact. The earliest records number the minutes of the Presbytery and number separately the minutes of the committee, socalled. Thus after the heading of "Minutes of Presbytery No. 2" we find, "Minutes of Committee No. 1."

The supervision over the preachers and licentiates was more minute than at the present time. Thus we find frequent entries like the following:

"Presbytery examined the reports of Brothers J. W. McCord, J. Blair and G. Buchanan, and gave it as their opinion that they have been industriously engaged in preaching and in various ways striving to promote the interests of Christ's kingdom since last Presbytery so far as their circumstances would justify."

* * *

"Resolved, That each preacher ordained and licensed be and they are hereby required to attend all the camp meetings in the bounds of Neosho Presbytery. Ordered that the clerk be, and he

is hereby required to send Brother John W. McCord a copy of the above resolution."

This last was the action of the "committee" when a quorum failed to appear.

October 3, 1838, the statistics of the Presbytery were: "Seven congregations, 55 conversions during the last year, 97 accessions, 16 adult baptisms, 11 infant baptisms and 272 communicants. Of the number of communicants 4 are ordained preachers, 2 licentiates and 2 candidates."

This meeting of the committee was held at Spring River camp ground, and at the next meeting of the Presbytery arrangements were made to "strike off" that congregation from the Center Creek congregation.

The name of the Presbytery was changed to Ozark in accordance with the following:

"Ozark Presbytery of the Cumberland Presbyterian Church (the name having been changed by resolution of Arkansas Synod) met pursuant to adjournment in Newton county, Missouri, on Thursday the 24th day of October, A. D. 1839."—Minutes, Page 20.

The accessions to the church, the net increase from year to year and the number of young men who were offering themselves as candidates for the ministry were remarkable in comparison with the statistics of either the Presbyterian or Cumberland Presbyterian Presbyteries in Southwest Missouri, say during the last decade of the nineteenth century. For a time the increase in communicants was from 30 per cent. to 60 per cent. annually. True it is easier to have a large per cent increase in a small body than in a large one; but when a Presbytery of six or eight small churches shows an actual accession and an actual increase as large as a Presbytery of five times that many churches and ten times the communicant strength, and this showing is repeated frequently enough to show that it is not abnormal, we must commend the aggressive and evangelistic spirit of the earlier times. And here I shall insert one report in full because it breathes the spirit of the times and mentions the obstacles as well as the encouragements:

"Your committee on the state of religion and statistics of the church, beg leave respectfully to report that from the information before them you have abundant reason to adore the goodness of God for the wonderful displays of His grace in the salvation of sinners. Your committee rejoice to report that the last Presbyterial year has been marked with more signal displays of the wonder-working power of God in the conversion of souls than

*Yet the actual increase in communicants was not as large as the year before.—Ed.

any former year.* The labors of your ministers have been abundantly blessed, and they have been standing at their posts, zealously contending for the faith once delivered to the saints, closely adhering to your excellent standards and rules of government and striving to build again the waste places of Zion. But while they have administered in holy things, your committee regret to say their temporal wants have been almost entirely neglected by the church. Your committee would recommend deep humility and self-abasement, both with preachers and people, and pray God to send more laborers into His vineyard, for the cry is daily heard for ministerial labor from your body. From the information before your committee the statistics of the church are as follows, viz.:

Professions	Accessions	Congregations	Adults Bap.	Infants Bap.	Ord. Mins.
102	97	8	29	17	6
Licentiates	Candidates	Total Amount of Communicants			
2	3	317			

In conclusion your committee would earnestly recommend that you endeavor speedily to adopt some efficient means to awaken the members of the church to the discharge of their duty in supporting the Gospel and forming a union with some minister as their— [Here a word is obviously omitted.] Let both preachers and people awake to double diligence in the service of God and pray the great Head of the church to continue His goodness with us. All which is respectfully submitted.

“A. A. YOUNG, Chm.”

Minutes October, 1839.

To this report I will here add the statistics for a period of years, which illustrate more fully the growth, and especially the large number of licentiates and candidates and infant baptisms:

Year	Churches	Ord. Mins.	Licentiates	Candidates	Professions	Accessions	Adults Bap.	Infants Bap.	Total Com.
1841	11	6	8	4	310	268	50	26	661
1842	16	10	10	10		200	69	68	865
1843	17	8	10	10					880
(Spring)									
1843	17	10	9	10	211	143	48	35	1023
(Fall)									
1845	23	9	15	10	143	116	45	52	1122
1846	23	9	14	8	225	85	30	40	1400

That these ministers and licentiates toiled faithfully on an utterly inadequate support is abundantly attested. Presbytery by resolution required the ministers to preach annually on the support of the Gospel and examined the ministers as to their

fidelity to this trust. No subject occupied a more prominent place in the deliberations of the Presbytery, and when a minister was sent on a special mission to some circuit he was frequently enjoined to present to the congregation the claims of the circuit rider to a support. That the preaching of an annual sermon was not always a perfunctory performance is attested by the extracts from what was probably one of these sermons, delivered by Rev. Valentine Pentzer, and found on a previous page of this book.

The minutes of April, 1840, contain these items:

"Brothers C. C. Porter and J. D. Montgomery reported that they had complied with the request of last Presbytery to ride as missionaries. Whereas were made by the different congregations to Brothers Porter and Montgomery to append to their pecuniary aid certain sums. On motion.

Resolved. That Brothers Danforth and Witherspoon be a committee to confer with the representatives now present, receive the pledges, settle with the missionaries and report to Presbytery. * * *

The committee appointed to settle with Brothers Porter and Montgomery report that the pledges made at the last session of Presbytery have all been redeemed, except that of Kickapoo congregation, which we are assured will be redeemd. We find that with what they have received personally, together with the amount of pledges, including that of Kickapoo (which they agree to receive as cash), amount to \$64.62 cents each, making a total of \$129.25 cents which they have received for their ministerial labors since last session of Presbytery."

The historical materials that have fallen into my hands have revealed the fact that the bars between Pioneer Presbyterianism and Cumberland Presbyterianism in Southwest Missouri were not as high as I had supposed they were. The correspondence of the New School Presbyterian ministers in the Home Missionary, so far as it has come under my observation, is uniformly appreciative of the work of the Cumberland Church. And this is the more worthy of consideration when we remember that this correspondence bristles with criticism of some of "the sects," and was written for a denominational organ that doubtless was seldom or never seen by those commended. Take as an illustration this from the pen of Rev. Amasa Jones, and contained in the Home Missionary September, 1845:

"I have just returned from a meeting of our Cumberland Presbyterian brethren. There can be no doubt that they are the devoted followers of Jesus Christ, and are filling an important place in His church. They have probably done as much for this section of the West as any other denomination whatever. They labor under many embarrassments—enough to discourage the

cold-hearted and lukewarm—but notwithstanding they urge their way forward, counting all things loss for Jesus' sake. Many of their preachers are not only men of ardent piety, but prepared to preach with great acceptance to any pious and devoted congregation. They are generally poor, and besides preaching have to sustain their families by labors of their own hands. Under all their embarrassments, their labors have been blest in the salvation of multitudes of precious souls. My intercourse with them was sweet and refreshing to my soul. I cannot but hope and believe, that the Lord is about to bring His own dear people of different evangelical denominations nearer together, in order that a more united effort may be made to prevent the overflowing scourge of error from sweeping over the land and laying waste the heritage of God. The time is certainly coming when God's watchmen will see eye to eye, and seek more earnestly the glory of God in the salvation of souls; yes, when the whole army of the redeemed will stand shoulder to shoulder and spread out one broad front, to oppose the common enemy of God and man. Under these circumstances, led forth by the great Captain of our Salvation, the shout of victory will soon be heard from the East to the West, and from the North to the South, until the note of triumph—complete triumph—shall reach the heavens and be re-echoed back to earth. 'Allelujah! for the Lord God Omnipotent reigneth.' 'The fruits of the Spirit are peace.' Oh, for more of these fruits."

Camp meetings were a prominent feature in the work of the church and the ministers were expected to attend all of them, until in 1843 a division was made and certain ministers were assigned to certain camp meetings. By this time there were some eight or ten of these camp meeting grounds in the bounds of the Presbytery. At this same session the "circuits" for the "circuit riders" were divided by metes and bounds. Their names and territory are thus laid down:

"Division 1st—Newton and Barry counties, to be called Neosho Circuit.

Division 2nd—Dade and Jasper counties, to be called Greenfield Circuit.

Division 3d—Taney and Ozark counties, to be called White River Circuit.

Division 4th—Greene and Wright counties, to be called Springfield Circuit.

Division 5th—Polk and Niangua counties, to be called Bolivar Circuit.

Division 6th—Benton and St. Clair counties, to be called Osceola Circuit."

Niangua was the early name of Dallas county. At this date

McDonald, Lawrence, Stone, Christian, Douglas and Webster counties were not organized. It is evident the circuits above included the territory of these counties, and if the "riders" rode them well, as we have reason to believe they did, it is certain that they had plenty of outdoor exercise.

We commend to twentieth century Presbyterianism these efforts to indoctrinate the sessions and members of the churches:

"Ordered that the ordained ministers examine the church sessions in the bounds of their operations on the discipline and government of our church."—Minutes, March 10th, 1841.

"Resolved, That it shall be the duty of every minister under the care of this Presbytery having the pastoral care of one or more congregations to examine the members on the doctrines of the church as set forth in the Shorter Catechism at least twice in the year and report the same at each session of Presbytery."—Minutes, October 5, 1843.

"Ordered that each church session in the bounds of this Presbytery undergo an examination on our book of discipline between this and the session of Presbytery, and that said examination be conducted by some preacher thereunto called by the session, and that they report the same by their next representatives to Presbytery."—Minutes, October 6, 1846.

In the first decade of the existence of the Presbytery the prominent questions before the body were ministerial support, camp meetings and education. It is well known that the Cumberland Church owed its origin to differences of opinion as to certain doctrinal statements, as to revival methods, and as to the educational requirements for the ministry.

Dr. J. B. Hill (History of K. C. Pres.) has well said: "The various controversies that have agitated and split the Presbyterian bodies of this country are well known. * * * None of the great dividing questions originated in Missouri; but unfortunately, in all matters of church and state Missouri has been on the border line. Its first impulse has ever been to maintain the old relations unchanged even at the expense of unsatisfactory compromise."

The Old and New School churches in the State were ready and eager for union before it occurred. The so-called Northern and Southern Synods can hardly wait for the union of the two assemblies. The Presbyterian and the Presbyterian element, which was the real strength of the church in the Cumberland body, have come together in a harmony beautiful to behold. As to whether the Cumberland Presbyterians reciprocated the tender regards expresed behind their backs, alluded to on a previous page, I cannot say. The circumstances of their birth naturally required them to give a reason for their being, and the struggle

for existence generally calls for weapons of attack as well as defense. The early growth of the Cumberland Church in Southwest Missouri was decidedly more rapid than that of the Presbyterian Church. This is explained in part by the fact that the first settlers were largely from the vicinage of the birth place of the Cumberland Church. The Cumberlands were by no means the only Presbyterians to utilize camp grounds and itinerating methods; but it must be admitted they far outstripped the other branches of the family in utilizing the strength—untutored but effective in pioneer work—of the young men of the church. The ordained ministers were frequently outnumbered by both licentiates and candidates. The present generation of Presbyterians could teach their grandfathers two or three lessons in adaptation. Meanwhile it might be remarked that the element in the C. P. Church that opposed the union retarded the recent growth of that body by clinging to pioneer necessities when pioneer days had given place to modern.

Like most men I pride myself on my judicial temperament which qualifies me to look on both sides of a question calmly and dispassionately! Of the three causes that led to the separation of the Cumberland from the Presbyterian Church I find that some of my warm friends emphasize the doctrinal whilst I had been taught to emphasize the educational one. It may be admitted that the Presbyterian Church has always had some members who were hyper-Calvinists; that the nineteenth century dawned on many places where there was lukewarmness and spiritual lethargy, and that some were too slow to recognize the agency of the Spirit of God in the awakenings of their generation. To this real lukewarmness was added the imaginary. In the heat of controversy the parties misunderstood each other. That which was temporary and probably local was taken to be essential, universal and permanent. Two generations of rural Cumberland Presbyterians in Southwest Missouri have thought of the Presbyterian Church as cold, formal and largely devoid of experimental religion. Before the agitation for union they dwelt upon the unfortunate phraseology of the Unrevised Confession and failed to note that the causes that led to the separation were largely local and temporary, and that the great body of the church moved on in its evangelical, missionary, and beneficent march. Not unfrequently have they been heard to confess: "Before I saw you I thought the Presbyterian Church was formal and did not believe in conversion." The early Cumberland Presbyterians in this section may have heard too much about none-elect infants and the fatalism of the Presbyterian Church, but I have evidence that some of their pulpits reverberated with what I would call pretty stiff Calvinistic preaching. And it was doubtless received, as it

generally is when not labelled, with marked approval.

On the practical question of the education of the ministry, it might have been better for all concerned if a "middle ground" could have been found between the practices of the two bodies. The Cumberland Church had some men of strong minds as well as hearts and their poorly compensated toils, their efforts to train the people, and to establish facilities for better education are worthy our highest praise. Back of them was no strong missionary board and their pecuniary compensation did not compare with that of the Presbyterian ministers in this section. Howbeit this was due to the necessities of the situation and not to a disparagement of the salaried minister. These fathers of the Cumberland Church in Southwest Missouri, according to the Presbyterial record, must have preached more on the duty of supporting the ministry, and must have said a great deal more about it in their Presbyterial meetings, than did the Presbyterians. Instead of boasting over the fact that they toiled for far less remuneration than some others received, these pioneer ministers and elders in Presbytery assembled bemoaned the fact that the people were not aroused to their duty and privilege in supporting the gospel adequately. Nor is there any evidence in the records of what may be termed the pride of ignorance. The hills of Southwest Missouri have reverberated sometimes with sneers at salaried and college-bred ministers. But these fathers of the Cumberland Church were not afraid of salaries or colleges. The early records are unusually full of the reports of committees on the examination of candidates and licentiates. These reports reveal the facts that most of the candidates and licentiates were more proficient in "divinity" than in English grammar and kindred branches, and that there was an urgent demand for better educational facilities for these candidates and licentiates as well as for the young in general.

In the minutes of October 5, 1843, is this entry:

"Ozark Presbytery of the Cumberland Presbyterian Church, feeling the great importance of education for our rising generation; and knowing that there is not an academy in all this southwestern portion of our State in which anything like a liberal education can be obtained; and deeply deplored the fact that our young men who feel themselves called of God to preach cannot get an opportunity to acquire those branches of even an English education which are so indispensable to a minister of the Gospel, and anxiously wishing to see the children of our own portion of the State growing up in wisdom and virtue, resolve to do what God in His Providence may enable us to do for the formation of this laudable object by establishing a permanent school.

"And for this purpose do hereby appoint Josiah F. Danforth of Greene county, William Keer of Barry county, Matthew H.

Ritchey of Newton county, Samuel Weir of Dade county, and James White of Polk county, to be a board of commissioners (any three of whom shall be a quorum to transact business) to select a suitable and eligible situation for the location of an academy; who shall meet at Sarcoxie on the third Wednesday in November, and in case they fail to meet on that day, they shall meet on such day as they may agree upon as soon thereafter as practicable and, organizing, proceed to the discharge of their duty. Said commissioners shall have due regard to health, society and offers of donations, and make said location at Sarcoxie, Greenfield, Bolivar, Springfield or in the territory within these points. Said commissioners shall solicit donations for said institution and may adjourn from time to time and receive and consider proposals that may be made and report to the next stated session of Ozark Presbytery. The academy when located shall be the property of the Cumberland Presbyterian Church, under care of the Ozark Presbytery."

Then follows an order for the appointment of trustees and instructions as to their duties.

The commissioners thus appointed failed to locate the academy, but April 3, 1844, the Presbytery accepted the tender of grounds and buildings and located the institution at Oakland meeting house in Dade county. This locality is now included in Lawrence county and was a few miles north of Bower's Mill.

The board of trustees elected by the Presbytery consisted of Thomas Keer, H. T. McCune, William Parish, A. A. Young, Sam Weir, Josiah Boyd and M. H. Ritchey. This board was empowered to name the institution, fix the price of tuition, arrange for the opening of the school and employ a teacher, who "shall be a good English scholar." The trustees named the school Spring River Academy. The community contributed enough to erect a suitable building, Rev. T. M. Johnston was appointed a general agent to solicit funds for the farther interests of the school and commissioners to the General Assembly in April, 1845, were instructed "to use all necessary means to procure the services of a person who is qualified to take charge of the department of Theology and Ancient Languages." In April, 1846, the Presbyterial committee reported that the institution was closing its third term with flattering prospects, that the building was about completed and that "the institution, we learn, is entirely untrammeled, owing nothing and having no funds on hand."

This school accepted by the Presbytery was founded by Harvey T. McCune and his brother-in-law, Thomas Keer. They both came from Pike county in 1840. Mr. Keer employed a Cumberland Presbyterian minister to teach in one room of his home. As their means increased they built the Academy. The front of the building was made of brick and the west end was frame and was

used as a department for boys. The library was in the center of the building. The ruins of this building are still standing. The boarding department was conducted at first by Dr. Bingham. In the spring of 1848 Rev. W. H. Duff took charge of this department and, having no rent to pay, boarded pupils at 50 cents each per week. McDonald's history says: "Spring River Academy was doubtless the first high school ever opened in Southwestern Missouri. It was founded by Ozark Presbytery and went into operation under the superintendency of Rev. J. B. Logan in November, 1844." (P. 563).

In the autumn of 1846 Rev. Robert McGee King, of Cincinnati, Ohio, became president. His wife, Amelia Judd King, was principal of the girl's department. The first year of their incumbency about fifty pupils were enrolled. The report for this year, made to the Presbytery April, 1847, indicates that the State Legislature had granted the institution a charter, that Josiah F. Danforth had contributed "valuable philosophical and astronomical instruments," and that through the efforts of Rev. J. B. Logan and President King a library of about 130 volumes had been secured. The Oakland congregation had constituted itself an educational society and the trustees requested that the other churches take similar action. The next year sixty-eight pupils were enrolled, the library was increased and the prospects were inviting.

This condition of affairs prevailed a few years. The report in the spring of 1852 stated that the president resigned at the close of the last term. About this time an institution sprang up at Greenfield. For several years the Presbytery attempted either to merge the two or to transfer the equipment of the Spring River Academy to the Greenfield school. This was probably done, though as late as 1855 the former institution had a nominal existence, as seen by this entry of April 30, 1855:

"On motion it was unanimously resolved that Ozark Presbytery will for the present take no further action relative to the property of Spring River Academy, hereby repealing all resolutions requesting or ordering the board of trustees to do or act in relation to the same, also requesting the Oakland congregation to use and take care of said property until the Presbytery shall otherwise order."

Thus passed the first of similar institutions in Southwest Missouri of large promises and restricted though valuable fulfillments.

CHAPTER II.

AMICABLE DIVISIONS—INCIDENT TO ENLARGEMENT.

On the 5th of October, 1846, it was "Resolved, That the Presbytery do hereby petition the Arkansas Synod to divide the same according to the following designated lines, viz.: Commencing at the State line dividing Missouri and Arkansas, where Barry and Taney counties corner on State line; thence running north with the line dividing said counties, yet so as to leave Crane Creek congregation west of said line; continuing due north to the northeast corner of Dade county; thence due west to *Sock river: thence with the main channel of said river to its mouth." This petition was granted and that portion of the Presbytery lying east and north of said line was erected into a new Presbytery, designated the Presbytery of Springfield. The relative strength of the two Presbyteries is suggested by the statistical reports given at the spring meetings, April, 1847:

	Minis- ters	Licen- tiates	Candi- dates	Con- grega- tions	Communi- cants
Springfield Pres.	3	9	4	13	472 in 8 congregations
Ozark Pres.	7	6	3	9	429
Undivided Pres., Fall 1846	9	14	8	23	1400

It is expressly stated that only eight of the thirteen congregations in the Springfield Presbytery reported at this first meeting, and it is highly probable that the report of the Ozark Presbytery is also incomplete. This would account for the falling off in membership.

OZARK PRESBYTERY.

The Presbytery of Ozark at its first session after the division of its territory recognized the transition that was all but effected

*This is the orthography of the resolution.—E. L. S.

in the attitude of the church toward the pastoral office. Dr. McDonald is authority for the assertions that conditions in new settlements gave rise to loose views about the pastoral office, and pastoral salaries; that the opposition to the pastoral office reached its zenith in 1830; that by 1836 the church went on record in an unequivocal declaration in favor of the pastoral office; but that as late as 1849 in the largest Synod in the church there was still uncompromising opposition to the pastorate. It is worthy of note that in this Presbytery the virtual fathers of the church—themselves men of evangelistic fervor—were among the first installed pastors. The Presbytery arranged to install Rev. A. A. Young pastor of Spring River congregation (one-half time), May 1, 1847; Rev. R. M. King, pastor of Oakland congregation (one-half time), May 8th, and Rev. J. D. Montgomery, pastor of Greenfield congregation, May 15th.

In April, 1848, the statistical report was as follows:

“Ordained ministers, 6; licentiates, 7; congregations, 12; members as follows: Cedar (congregation), 37; Greenfield, 50; Oakland, 38; Center Creek, 62; Shoal Creek, 50; New Salem, 30; Shiloh, 16; Washburn’s Prairie, 96; Mount Vernon, 48; Spring River, 51; Crane Creek, 7; Pennsylvania, 15; total, 500. Professions, 9; accessions, 12; infant baptisms, 2; adult baptisms, 16; excommunication, 1.”

From this report it will be seen that the progress of the Presbytery was at a low ebb—a condition that lasted for several years. Two years later the report stated that “clouds and gloom seem to hover over the moral horizon.” The statistics were: “Ordained ministers, 8; licentiates, 6; candidates, 3; congregations, 11; accessions, 8; dismissions, 14; adult baptisms, 4; infant, 2; suspensions, 1; deaths, 1; whole number of communicants, 492.”

No doubt these ministers and licentiates were compelled at this time to devote most of their attention to secular employments, for the report of this same year includes this significant statement: “Your committee deeply regret that their ministerial reports show that they have been poorly sustained. The whole amount received by both licensed and ordained ministers for six months would scarcely have sustained one moderately sized family.”

The subject of baptism seems to have received little attention at the time of the planting of the church in this country. Ministers were apparently indifferent as to what mode the applicant preferred. The beginnings of a change are marked in this entry made in the minutes of April, 1851:

“On motion the following preamble and resolutions were passed:

“Whereas, There is a doctrine inculcated in this country in relation to water baptism that is calculated to mislead and eter-

nally ruin thousands. the Presbytery is of opinion that all Christians should unite in invoking the interposition of God to overrule the damning error for His glory and the good of mankind. The Presbytery is further of the opinion that this a time that calls for united and energetic action upon the part of the friends of truth.

“First—Therefore be it resolved, That it shall be the duty of each ordained minister in the bounds of his operations to explain the scriptural mode, nature and design of water baptism.

“Second—Be it further resolved, That immersion is unnecessary to constitute a valid baptism, and that baptism is rightly performed by pouring or sprinkling. Therefore no minister shall immerse until he shall have explained baptism to the applicant.”

These drastic resolutions appear to have had little effect—or at least only a temporary effect—on the practices of the church. Some years after the civil war the church in Southwest Missouri was aroused on this subject by veritable Anakim. The biographer of Rev. A. A. Young says: “In the year 1875 Rev. G. W. Browne * * * moved into the bounds of Ozark Presbytery. It was customary, with a few exceptions in this Presbytery, for the ministers to allow the applicant for church membership to choose the mode of baptism, and the minister would comply with the request of the person applying for membership, baptizing them after the mode taught by the person who was to be baptized, thus changing the great commission—instead of the minister going and teaching the people, and baptizing them in the name of the Father, Son and Holy Ghost, the minister would go and be taught by the people, and then after the people would tell him what to do, he would obey them, and baptize them according to their instructions. This had been the custom with Mr. Young in all his work, and I want to publish to the world, through this book, that he entirely renounced immersion as a mode of baptism. In his trouble with Mr. ——, he told the writer that he was sorry that he had ever immersed, because it was causing more trouble than anything else in the church.”

The writer then tells of a series of lectures which Mr. Browne delivered at Aurora on the “Design and Mode of Baptism.” Mr. Young had expressed the opinion that these lectures would do no good. Nevertheless the pastor, Rev. A. L. Dunlap, induced the church to secure the services of Mr. Browne, and the lectures were delivered in July, 1878. At the conclusion of these lectures Mr. Young said in conversation with Messrs. Dunlap, Rinker and others: “This is the best time I ever saw in the town of Aurora to hold a revival meeting. I feel greatly revived. I have been a student of the Bible for many years, but I must confess that Brother Browne has developed more light and found more Scriptures on the subject of baptism than I thought was in the Bible.”

This incident is inserted here as an illustration of the way in which the practices of the Cumberland Church in this section were gradually conformed to that of other branches of Presbyterianism.

On the 11th of October, 1851, it was "Resolved, That this Presbytery petition Arkansas Synod, and they do hereby petition that body to divide Ozark Presbytery by a line beginning where the State line crosses Spring river on the west and running with said river to its source and thence in a direct line east to the boundary of Springfield Presbytery, yet so as to include all the members of Spring River, Mount Vernon and Oakland congregations in the northern division, and that portion thus stricken off to be organized into a new Presbytery to be known by the name of Neosho Presbytery, embracing all the ministers, congregations and members thus separated."

This division was made with a view to the organization of a new Synod. In 1852 the Assembly's committee on overtures presented the following, which was adopted:

"Your committee would report that they have had under consideration a petition from Arkansas Synod, praying this body to constitute a new Synod out of that part of her territory lying in Missouri, composed of Neosho, Ozark and Springfield Presbyteries, and that its first session be held at Pleasant Retreat Academy, Polk county, Missouri, commencing on the third Thursday in October, 1852, and that A. A. Young be the first moderator, and in case of his failure T. M. Johnston preside. Your committee would also recommend that the name of the new Synod be called Ozark."

The statistics of Ozark Presbytery for April, 1852, are 6 ministers, 3 licentiates, 2 candidates and "5 congregations entitled to representation." What this last clause means I am at a loss to state, for communicants are reported in seven churches, as follows: Mount Vernon, 80; Oakland, 41; Cedar, 96; Spring River, 64; Greenfield, 135; Dry Wood, 15; Clear Creek, 10; total, 441.

Of the pioneer churches Center Creek, Washburn Prairie and New Salem evidently fell to the new Presbytery. The name of the latter had been changed to Neosho. The new Presbytery never gained much strength prior to the civil war. In 1856 Ozark Presbytery "loaned" Mr. Young—to use his own language—to Neosho Presbytery evidently in order that that Presbytery might retain a quorum, and whilst Ozark Presbytery reported 1,026 communicants in 1860 the Presbytery of Neosho reported but 307 in 1859, the last report available.

Allusion has been made to the transfer of the educational interests of the Presbytery to Greenfield. On the 2d of April, 1852, the Presbytery resolved to found a literary institution in said town, and a committee consisting of J. D. Montgomery, A. A. Young, H. P. Lacy and J. Williams purchased a building and grounds from

"the Educational Company and Masonic Fraternity of the town of Greenfield." In the fall of 1852 the institution was opened under favorable auspices with Rev. Robert Waters as principal of the male department and Miss E. F. Sproule principal of the female department. Subsequently we find a Mr. Hardy in charge of the school and an enrollment of 90 pupils. But the Presbytery failed to liquidate the debt hanging over the institution and in September, 1857, the board of trustees were authorized to convey the interests of Presbytery in the institution to "the Educational Company."

At length the tide of religious interest, which had been at a low ebb for half a decade or more, began to turn. In September, 1853, the committee on the state of religion declared: "Your ministers are generally engaged in presenting and enforcing the simple story of the cross. One thing is lacking yet to make their labors efficient as instrumentalities in the hand of God to the triumph of the Gospel, and that is that they be cut loose from the cares and anxieties of the world, or in other words, the wants of their families supplied by the church that they might devote their time, talents and energies to the work of the ministry. The church is, however, coming up to her duty more fully than she has done in preceding years."

The next spring the report said: "The great Head of the church is still with His people by His spiritual presence in converting sinners and comforting His people. Your ministers are generally engaged in preaching the Gospel to the perishing multitudes. Your committee would respectfully urge the importance and necessity of your churches adopting a more efficient system of operations by which your ministers could be liberated from secular engagements and be wholly devoted to the ministry of the word. The Bible has ordained that they which preach the Gospel should live of the Gospel. There is no duty in the Bible more plain than the support of the Gospel, which duty cannot be too prominently enjoined upon this Presbytery."

These earnest words doubtless had their effect. The tide flowed in. In September, 1859, this jubilant note was sounded: "All our hearts as a Presbytery should be truly humbled as well as rejoiced to know that the good Lord has been with us, more powerfully awakening sinners to behold the dire consequences of sin and bringing them to the knowledge of the truth as it is in Jesus than in any previous year in the history of our Presbytery, as may be seen by the statistics. Truly this is a great age in which to live. We have only to look to the North, South, East or West to behold the wonder-working power of God upon the hearts of the great mass of the people. The signs of the times speak a language that cannot be misunderstood."

“Man proposes, but God disposes.”

The spring minutes of 1861 make no allusion to the impending carnage of blood. As it was in the days of Noah and shall be at the coming of the Son of Man, so the Presbytery pursued the even tenor of its way apparently regardless of on-coming desolation. There was the usual arrangements for sacramental and camp meetings, the examinations of candidates, the enrollment of new churches and the adjournment to meet in Marionville “at candle lighting” Thursday evening before the fourth Sabbath in September. But the candles if lighted must have burned out in their sockets! The next page opens: “In pursuance of a memorial sent up by Springfield Presbytery the Missouri Synod reconstructed the Ozark Presbytery, appointing Rev. J. D. Montgomery the first moderator, and fixing the time and place for the first meeting. Pursuant to said action of Synod the Ozark Presbytery of the Cumberland Presbyterian Church met at New Hope Church, Dade county, Missouri, March 16, 1871.” The last statistics (fall 1860) give the Presbytery a communicant membership of 1,104, with eleven ministers, five licentiates and four candidates. And one of the last acts of this ante-bellum Presbytery was to pass this resolution:

“Resolved, That all the funds now on hand and that may be collected between this and the next meeting of Ozark Synod not otherwise appropriated be applied to the Springfield mission, and that Brothers King, Ames (probably Amos), J. D. Montgomery and Garrett be and they are hereby appointed to visit the several congregations in their respective bounds and solicit funds for the benefit of the Springfield mission.”

As far back as 1848 the Presbytery had commended the St. Louis mission to its churches, and prior to that had sent a missionary to Texas. Let not Jerushun wax fat and kick. St. Louis and Springfield are but returning what they borrowed.

The reference to Ozark Synod is a reminder that this organization had a chequered career. Its earliest records appear to be lost. Its stated clerk, on the fly leaf of the first volume in existence, has placed the date of its organization about fifteen years too early. The Ozark Presbytery in the spring of 1860 memorialized the General Assembly to reorganize Ozark Synod. A year later the Synod appears to be in existence, and then at the reorganization of the Presbytery (1871) allegiance is owned to Missouri Synod.

SPRINGFIELD PRESBYTERY.

The Springfield Presbytery was organized the first Friday in April, 1847, in the Pomme de Terre meeting house. The members

present at the organization were: Revs. Robert D. Smith, Jonathan Carthel and Thomas M. Johnston; Elders Josiah Danforth of New Providence Church, Samuel Headlee of Kickapoo, John P. Alsup of Pomme de Terre, James A. White of Spring Creek, Samuel W. Barnes of Dry Glaze, Josiah Rippe of Pleasant Valley, and Allen Edmonson of Bethel, with Licentiates Samuel Dillard, John Dillard and Levi P. McAdow and Candidate James P. Baker. The absentees were five licentiates and three candidates. Churches not represented: Springfield, Cumberland Union, Osage and Pleasant Prairie. Rev. R. D. Smith, the convener, was continued as moderator, and Rev. T. M. Johnston was elected clerk, a position he held until his dismissal from the Presbytery in March, 1849, at which time he was characterized as "The father (in Christ) of this Presbytery." The Osceola Church was enrolled at this first session of the Presbytery, and this probably marked the northern limits of the Presbytery, whilst on the east and north-east work was vigorously pushed in Wright, Laclede and Dallas counties. The Macedonian cry from Taney county was heard and heeded, and the "preserve" of the New School Church at North Prairie, in Hickory county, was invaded.

In October, 1848, the Presbytery was divided into three circuits, viz: "Springfield Circuit, embracing Greene county and the congregations within the same; Osceola Circuit, to embrace Osceola, Spring Creek, Osage and Pomme de Terre congregations and the intermediate country; the Buffalo Circuit included the town of Buffalo, Dry Glaze congregation and the Osage fork of Gasconade river so high up as to embrace Colonel Burnett's neighborhood." Thus it will be seen that, like the New School Church, the Cumberland Church occupied territory before the war long since abandoned.

Traditions oral and written have left the impression that the ministries of a number of the pioneer preachers of Southwest Missouri were attended with continuous revival fires. The records of Springfield and Ozark Presbyteries do not confirm these traditions. For the first decade the growth of the church was indeed phenomenal. For the second decade, 1847-1857, the conversions and accessions to the churches were not large—some years were painfully small. The spiritual dearth began earlier in the Ozark Presbytery than in the Springfield Presbytery, but in the latter year after year the report of the committee on religion asserted that religion was "at a low ebb" or "not so flourishing as formerly." That these reports were not altogether the reflections of the pessimistic tendencies of their authors is evidenced by the statistical reports.

The method of gathering statistics was so imperfect that it is difficult to arrive at accurate conclusions. Some years not more

than half of the churches reported. In March, 1849, there were 757 according to the reports. This is the largest number I find reported prior to the war. In the spring of 1861 the report gave the number as 602, and there are indications that this is comparatively accurate.

Frequent allusions are made in the records to the Pleasant Retreat Academy, in Polk county, but there are no intimations that the Presbytery sustained as close relations to this institution as did the Ozark Presbytery to the Spring River and Greenfield academies.

The cause of missions occupied a prominent place in the semi-annual deliberations of the Presbytery. The Presbytery regularly resolved itself into a missionary society and listened to a sermon on missions, urged its ministers to preach on the subject, looked with great favor on the Springfield mission sustained by the Synod, seriously contemplated the formation of a missionary board, and in the spring of 1857 employed a Presbyterial missionary.

Fears as to efficacy of doctrinal preaching were not largely entertained. The ministers were "ordered" to preach once a year on infant baptism; and the King James version was good enough for these "fathers and brethren." Cf. this resolution of 1859:

"Whereas, There is a strong effort being made by a certain set of fanatics to make the impression that the common translation of the Bible commonly called King James' translation is incorrect; and

"Whereas, As that (they?) have attempted to make the impression that the religious world is dissatisfied with it and are engaged in a new translation; therefore to show our entire satisfaction with the translation of the Bible, and to express our utter contempt for such false impressions, and to disown all connection with that most detestable organization called the Bible Union, in which the Campbellites and a portion of the Baptists are attempting to torture and pervert the Word of God to teach their pernicious errors; therefore

"Resolved. That we as a Presbytery, in obedience to a request of Ozark Synod, repudiate that version of the Bible being published by that organization, calling themselves the Bible Union, and use all lawful means to convince the public of its God-dishonoring and soul-destroying tendency, and recommend the congregations under our care to do the same."

The state of religion was vastly improved just prior to the war. In October, 1858, the Presbytery appointed as a day of prayer for revival the day preceding the convening of the Synod and requested the Ozark Presbytery to meet with the Springfield Presbytery in joint services. The report of the next spring intimates that there were within the bounds of the Presbytery 70

colored communicants. From the minutes of September, 1860, we glean: "Ordained ministers, 7; licentiates, 6; candidate, 1; congregations, 17; communicants, 670; conversions, 68; accessions, 50; adult baptisms 12; infant baptisms, 25; dismissions, 2; deaths, 4; church property value, \$4,000.00." It should be borne in mind that these reports were given semi-annually instead of annually as at present. This report continues: "Your committee are happy to be able to report that religion is in a prosperous condition. There have been some considerable outpouring of the Holy Spirit within your bounds. They also find the colored brethren in a prosperous condition. They have 140 communicants, 35 accessions, 19 baptisms." From the minutes of March 2, 1861: "Most of the congregations under your care are in a healthy condition. Peace and harmony prevail generally throughout your bounds. There have been some gracious outpourings of the Holy Spirit in the conversion of souls, for which we should give praise to the Great Head and King of Zion, but not so much as in former days, which calls for great humiliation and repentance before God for our want of fervent zeal and energetic perseverance in the cause of God as a church. Your committee find the following statistics: Ministers, 6; licentiates, 7; candidate, 1; congregations, 20; conversions, 32; accessions, 27; adult baptisms, 14; infant, 14; number of communicants, 602; Sabbath schools, 2; pupils, 80; teachers, 12; dismissions, 7; deaths, 2." Including the colored communicants there were probably 2,500 members of Cumberland Presbyterian churches in Southwest Missouri at the outbreak of the civil war.

The first allusion to disturbed national conditions found in the records of Springfield Presbytery occurs in the Spring minutes of 1861 in these words: "The Springfield mission is doing well all things considered. The press in pecuniary matters has somewhat checked the progress of the church building. But if times become better and confidence in governmental affairs is restored they hope sometime this year to finish their house of worship." Like the Ozark Presbytery, this Presbytery appears to have expressed no opinions on the issues impending.

CHAPTER III.

“THE DESTRUCTION THAT WASTETH AT NOONDAY”— RECONSTRUCTION.

Of the three Presbyteries in Southwest Missouri Springfield alone retained its organization during the civil war.

The battle of Bull Run had been fought and, as has been said, “The South gained the battle and the Union gained the cause.” In our own confines the battle of Wilson Creek had been fought August 10th. Nevertheless the Presbytery convened in October, 1861, at Cumberland Union, Greene county. “But few members being present and no congregation, the opening sermon was dispensed with!”

Interesting extracts from minutes:

“Your commissioner to the last Assembly would report that he complied with your orders. He started in time to have reached St. Louis before the Assembly convened, but was detained two days by high water and slow stage driving, hence missed the sittings of two days and was present but one day, the session lasting but three days.”

“Your correspondent in behalf of Brother * * * would report that he forwarded to the stated clerk of Des Moines Presbytery immediately after the close of your last meeting. He is sorry to have to say that he has received no official notice of its reception. * * * He sent a stamp to pay the postage on his response, which of itself would insure an answer among gentlemen, and how much it should among Christian brethren. * * * He intended to have made further efforts to hear from Brother * * *, but the derangements in mail facilities has hitherto prevented it. He still intends doing so if communication is possible.”

This item reminds me of Caesar’s facility with indirect discourse and Demosthenese vituperative powers. I have omitted the name of the clerk thus indicated because there are so many session clerks in Southwest Missouri and a few ministers who ought to be regarded as the descendants of this letter-ignoring

brother that I fear they would fail to recognize the relationship if his name were inserted!

"The war and excitement with all their attendant evils have sadly checked the progress of religion. The division of sentiment and active part taken by many of the members and some of the ministers have broken up in a great degree the public means of grace. Prayer meetings have been dispensed with: Sabbath schools broken up; preaching in some places entirely and in others almost entirely discontinued. Many are indifferent to and neglectful of attending church services. Ministers in some instances have given up for the present their great work. But few of the camp and protracted meetings appointed at your last session were held. These are some of the startling evidences that force themselves on the mind of the evils of war. Yet where preaching has been kept up, and in the few protracted meetings that were held, an interest and devotion was exhibited that indicate a better state of religion when the tempest shall have blown over and the calm returns. Such are unusual times in our experience; yet not worse than the Jews and others of God's people have suffered in former times; but to them a better and brighter day dawned. May it soon return to us."

"Your committee would remind you of the great importance of humility, prayer and untiring devotion, and implicit confidence in Him who guards Zion as the apple of His eye, calls her members His 'jewels' and spareth them 'as a man spareth his son that serveth him.'"

"The following preamble and resolutions were adopted:

"Whereas, The next General Assembly will be one of great importance, as the division of the church will likely be considered, and it will be important for the Presbytery to be represented. Therefore

Resolved, That the congregations send up to the next meeting of Presbytery the same amounts as assessed last fall."

The spring and fall sessions of 1862 met and adjourned without a quorum, the latter adjourning to the Friday before the fourth Sabbath in November, at which time a quorum was present, and on the following Monday the report was adopted, of which the following is a part:

"The corrupting influence that prevails throughout your bounds arising out of the war and its attendant evils have greatly checked the progress of religion. Some of your ministers have taken a very active part in the strife and contention already in the land, they apparently having exchanged their hymn books, which is the sword of the Spirit, for carnal weapons. Consequently their fields of labor as ministers of Christ are left uncultivated, their flocks are scattered and the cause of our ever-blessed Master is

suffering. No camp or protracted meetings have been held within your bounds for the last 18 months. Therefore because the love of many waxeth cold iniquity doth much more abound."

A year later, i. e., October, 1863, conditions were much more encouraging, and although missionary efforts were practically abandoned during the war, the practice of holding revival meetings was resumed and they were attended by demonstrations of God's power in "a most wonderful manner." And the first day of January, 1864, was set apart as a day of fasting, humiliation and prayer, with the request that each minister preach a sermon that day on the call to the ministry.

The statistics for the fall meeting of 1865 were: "Ministers, 10; licentiates, 2; candidates, none; congregations, 23; accessions since last Presbytery, 86; conversions, 156; infant baptisms, 9; dismissions, 1; suspensions, 1; deaths, 6; communicant, 794; church property, \$4,000.00." These statistics probably included the Mount Vernon and Spring River congregations and Revs. A. A. Young and William Steel, said churches and ministers having been enrolled by reason of the disbanding of the Presbyteries of Ozark and Neosho. It is somewhat remarkable that the Springfield Presbytery survived the ravages of war so much more successfully than the other Presbyteries. These Presbyteries appear to have been reduced to one minister each. And in addition to the two churches enumerated above the records mention the fact that the Assembly added to the Presbytery of Springfield the churches of Greenfield, Walnut Grove and New Hope. It is probable that for the most part the other churches of the disbanded Presbytery were disorganized. The Springfield Church did not fare so well as the Presbytery. Never strong before the war, the records state that the mission was abandoned in 1862, and subsequently it would appear that the incompletely built house of worship was sold for debt. But a committee was appointed to raise subscriptions to redeem the property, and from spring to fall and fall to spring for nearly ten years committees, financial agents, et cetera, were appointed to raise funds to meet the debt and complete the building. The church apparently had a moribund existence most of this time.

The Presbytery was ransacked "from Dan to Beersheba" in the interests of this mission. Rev. J. N. Edmeston took charge of the work and the reorganization thereof was approved in 1869. At length, in the fall of 1870, the Presbytery disposed of the vexed problem by taking subscriptions in which subscribers agreed to be responsible for the sums opposite their names. That our larger churches may feel anew their responsibility to the country and towns, I incorporate this subscription: \$500.00 each, C. B. Holland and J. B. Hillhouse; \$50.00 each, H. A. Tucker, J. E. Garrett, W. W. Donham, D. W. Amos, Nathan Bray, A. A. Young, I. S. S.

Pond, W. H. Duff, John Prigmore, R. J. Sims; \$25 each. A. T. King, S. Hindman, Brothers Lowry and Bowie (I am not certain about this last name), W. J. Garrett, E. E. Baker, A. A. Keran, S. G. White, G. Davenport, X. G. McDowell, L P. McAdoo, N. Bray, J. W. Moore, J. D. Montgomery, John Hudson, E. G. Paris; \$10.00 each, J. Rippy, C. C. Cash, G P Robeson, Brother Elkins, Jacob Longerier, W C. Church, Mitchel Ross, —— Hocker, M. V. Russell, A. D. Drezell, Simon Headley, J. P. Alsup, James Harkness, J. N. Barr, J. H. Johnson, D. F. Tyndale; \$5.00 each, J. D. Montgomery, W. A. Miller, P. A. Rice.

Probably few persons of this generation are aware of how near to shipwreck the Cumberland Church came in the turbulent waters in which the Presbyterian Church struck the rocks that rent it in twain. Dr. McDonald presents the "War Record" of the church at large in the thirty-eighth chapter of his history, in which he attributes the fact that the church did not split over the resolutions of 1864 to the facts that by Northern votes the Assembly of 1866 met on Southern soil, which was regarded as the holding out of the olive branch of peace, that the stated clerk enrolled all regularly commissioned Southern delegates, although in the minds of some the resolutions of '64 in their natural interpretation would have forbidden this, and especially to the fact that most of the strength of the church was in the South. This last statement should be coupled with his previously recorded testimony that the church prior to 1864 had gone on record as favorable to loyalty to the United States government and as opposed to slavery. In concluding his remarks about the Southern membership of the church he adds: "When they were in the majority in the Assembly, and able to carry things their own way, they unanimously granted terms to our Northern membership, such as the Southern wing of the Presbyterian Church has steadfastly refused to accept from Northern Presbyterians. At no time in the last fifteen years* would the Presbyterian Church have continued to be rent asunder, had the Southern wing thereof declared its willingness to accept a similar compromise."

As to the Springfield Presbytery (Minutes of fall session, 1865):

A committee of three was appointed to draft resolutions in regard to what course we should take in regard to returned rebel brethren to comply with the requirements of the G. Assembly, and in connection with the late Constitution of the State of Missouri. Which committee submitted the following, which was concurred in:

1. Resolved, That we do heartily concur with the Assembly

*This history was issued in 1888.

in extending pardons to returned rebel ministers who make the required confession.

Resolved second, That although the late Constitution of Missouri conflicts in some degree with the standpoint of the General Assembly in relation to rebel ministers, we as a Pres. submit to the powers that be and acquiesce in its requirements.

Resolved third, That all ministers belonging to this Pres., who have not complied with the Constitution and the G. Assembly, will not be admitted to seats as members in counsel hereafter.

Resolved fourth, That we regard the rebellion as sinful and highly detrimental to the safety of political freedom.

Resolved fifth, That you admonish and advise your erring brethren to comply with the requirements of the G. Assembly, and Constitution of the State of Missouri at their earliest convenience."

From spring minutes, 1867:

"Whereas, We believe the Cumberland Presbyterian Church is in the midst of a fearful crisis, that there is danger of a division of our beloved denomination, and believing that a division would prove ruinous to all our interests, to all our institutions of learning, to our missionary enterprises and the general success of the church, we therefore instruct the commissioners to the next General Assembly not to encourage or sanction any measure that will tend to the division of the church; and further, that they seek no alliances with any other denomination contrary to the doctrines of our Confession of Faith."

When the war was over the Presbytery made truly heroic efforts to regain the waste places, notably in the southwest and northwest parts of its enlarged territory, which covered all Southwest Missouri. These self-sacrificing efforts were crowned with phenomenal success. From time to time the Presbytery employed from two to four missionaries to reorganize disbanded churches and to gather the scattered people. Their salaries were small, usually two received \$400 for six months' service, but these were the offerings largely of country and village churches and ministers whose fields were not quite so badly devastated as those to which missionaries were sent. For a number of years the accessions reported seem almost incredibly large, and while this is partly explained by the probable fact that many of these were persons who had gone astray during the war, still the records give evidence that revival fires burned brightly.

The fall minutes of 1869 contain this record: "31 ordained ministers, 7 licentiates, 7 candidates, 150 ruling elders, and about 3,000 communicants. There have been added to the church during the past year about 832 members. As we have not before us full reports from all parts of the Presbytery, perhaps the number reported falls short."

During this flourishing period of the church's history a mission board was established in its bounds, though just what relation it had to the church at large I am not able to say. At the spring meeting in 1870 the Assembly's board of missions was requested to aid in the support of the missionaries in the bounds of the Presbytery. Resolutions were also passed to establish a depository for the publications of the church in the city of Springfield, and S. F. Gibson was appointed a general agent for the Presbytery.

With the growth of the Presbytery it was urged that it had become too large to be entertained easily by the churches, that it was too expensive for delegates from remote places to attend, and that in consequence thereof the Synod should divide and reorganize the Presbyteries in consonance with the respective territories of the Neosho, Ozark and Springfield Presbyteries prior to the war. The efforts in this direction were not immediately successful, but in the fall of 1870 the Missouri Synod, which was to convene in Leavenworth, Kansas, was memorialized to re-establish the three Presbyteries in accordance with the tenor of the above. This request was granted, and the General Assembly of 1871 authorized the ministers of the three Presbyteries, together with the representatives of the congregations, to meet in Springfield on Friday preceding the third Sabbath in October to constitute the Synod of Ozark. This Synod had ceased to be during the war. The Assembly of 1864 had said:

"Whereas, The Ozark Synod of the Cumberland Presbyterian Church, for some cause, is in a disorganized condition (having one organized Presbytery in its bounds): therefore be it

Resolved. That said Ozark Synod is hereby dissolved and its Presbyteries are hereby attached to the Missouri Synod."

CHAPTER IV.

HOMEWARD BOUND.

“I still had hopes my latest hours to crown
Amidst these humble bowers to lay me down.

“And as a hare whom hounds and horn pursue
Pants to the place from whence at first she flew.
I still had hopes, my long vexations past,
Here to return, and die at home at last.”

I shall pass in rapid survey the era from 1871 to 1907. The heading of this chapter may be regarded as an anachronism, but the trend of events as seen in retrospect rather than prospect justifies the conviction that the unceasing purpose of the Eternal embraced the coming together of the dismembered branches of the Presbyterian Church.

A long time ago the sons and daughters of the Great King were building a palace beautiful. The workers grew weary and the work languished for a time. Then some of the younger children fancied they discovered a faster way to build the palace and they began to work with might and main. Then this disputation followed:

Older Children: “What are you doing?”

Younger Children: “We are building the palace beautiful.”

O. C.: “But you are using unseasoned timber and are going about it in the wrong way.”

Y. C.: “Nay, but this is the best way to build. You are idle and scarcely doing anything.”

O. C.: “You mar the symmetry of the palace and your work is temporary.”

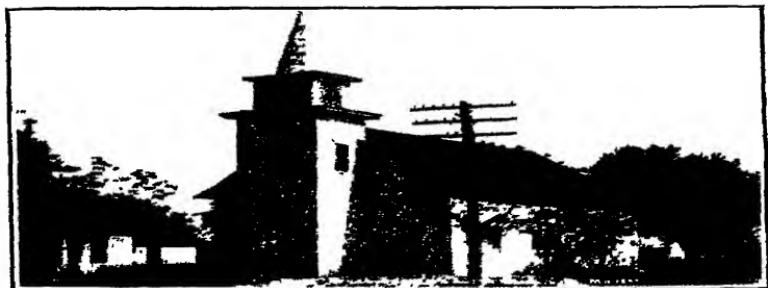
Y. C.: “Your house is cold and cheerless and has no bright fireside.”

O. C.: “The eternal sun has given it light and warmth all

FIRST FRUITS OF THE UNION



REUNION CHURCH OF SPRINGFIELD



CARTERVILLE CHURCH

these years. The clouds, if such there be, will pass away and the palace will be resplendent and grand."

Y. C.: "But you are not building fast enough."

O. C.: "The eternal years of God are ours. You can't build with that material and in that way."

Y. C.: "But we will."

O. C.: "Then you cannot work on this palace."

Y. C.: "Then we will build a better one."

So they went out and started to build another house. Side by side the two buildings rose. The two sets of workers sometimes looked askance at each other; sometimes said things that had better have been left unsaid, for family troubles are most intense and oft-times hardest to right. By and by the proportions and the grandeur of the buildings they were erecting grew upon them. And because they were kindred and each profited by experience and began to exchange ideas, they found that their buildings looked very much alike. Then they discovered that all these years they had been building on the same foundation—building toward one another. They were right together. And there was hewed out of the Mountain of the Divine Purpose a great capstone called

LOVE.

and they lifted it together in its place and one family was building one palace beautiful. * * *

In the spring of 1871 the Ozark and Neosho Presbyteries were reorganized, and in 1887 the West Plains Presbytery was enumerated in the sisterhood.

To the Assembly of 1871 the Springfield Presbytery reported 1,700 communicants. Ozark 1,204, Neosho 1,000, a total of 3,904. For several succeeding years the reported membership of the Presbyteries was smaller, due no doubt to the incompleteness of the returns. Although the Springfield Presbytery alone survived the ravages of the war, and at the reconstruction retained more of the communicants, Ozark Presbytery soon came to its own and presented the fairest field of Cumberland Presbyterian triumphs in Southwest Missouri. Within its confines were the stalwart Cumberland counties of Lawrence, Dade and Barry. Here too were the scenes of the labors of the pioneers—Young, Montgomery and Garrett—and here the educational and institutional efforts of the church were at their best.

In some years the growth of this Presbytery was phenomenal. The statistics for the years 1885-7 were :

Year	Minis- ters	Licen- tiates	Candi- dates	Churches	Additions by Letter	Profess- ions	Total Com.
1885	24	10	11	37	305	340	2180
1886	23	7	11	39	132	668	2638
1887	21	6	10	40	104	466	2662

The educational interests of the Ozark Presbytery were revived at Greenfield by Rev. and Mrs. W. J. Garrett. In the '70s Mrs. Garrett opened a female seminary, which ultimately developed into Ozark College. The institution first received favorable mention by the Presbytery, then was accorded Presbyterial visitation, passed under the control of the Presbytery, became a Synodical college, then returned to Presbyterial control at the time of the dissolution of the second Synod of Ozark. In September, 1883, it was stated that there were eight candidates for the ministry attending this institution and that three more were to enter soon, and the entire attendance reached as high as 190 one year.

In October, 1884, it was reported that the school had a property worth from \$16,000 to \$18,000 with a debt of about three thousand dollars, and an enthusiastic purpose to raise an endowment of \$20,000. This purpose was not fully realized. By October, 1890, it was reported that the school was out of debt and had an endowment of \$4,000.

The toilsome struggle that brought the educational interests of the Presbytery to this point had led them to the unrecognized brow of the hill. The fathers and brethren thought there were yet mountain fastnesses before them, but the next decade, while now and then presenting an upward look and climb, for the most part led through a rapidly descending way. Several times the institution was closed, and reopened, debts accumulated and scholars decreased, and at length Missouri Valley College fell heir to most of the property, a few hundred dollars falling to the Presbytery for missionary purposes. The institution, like its predecessors, had its day, and it accomplished a work for the church of no mean proportions.

Springfield Presbytery, while not so intimately associated with Pleasant Hope Academy, yet realized some of the benign influences of that school. In 1849 Rev. R. D. Smith, a C. P. minister, superintended the first high school at this place. The institution passed out of existence prior to the war; but was revived for a short time by Rev. A. Griggsby, another C. P. minister, and then in 1883 a company was organized "to establish a permanent school." Note the Presbyterian sound of recurring names in this list. "The members were: E. M. Cowan, J. P. Fullerton, W. P. Patterson, Z.

T. L. Burns, R. W. Fullerton, J. P. Cowan, W. M. Fullerton, J. S. Cowan, R. F. Fullerton, N. A. Cowan, D. Salee, S. H. Fullerton, S. H. Cowan and A. Armstrong."

For fifteen or twenty years after the reorganization of the Presbyteries the general trend of the church in Southwest Missouri was toward rapid progress. Some few incidents diverted the minds of the church and kept the advance from being continuously rapid. The church in this section had to winnow the harvest of its sewing in the baptismal issue. As has been intimated, the early practices permitted the candidate to select the mode. The committee on the state of religion in the Ozark Presbytery said: "It would appear from the above* that you had discarded the doctrine of infant baptism in the bounds of your Presbytery." But if such was the case it was soon restored, and gradually the church came to firmer ground on the question of the mode as well as the subject of baptism, and administered an admonition to those who continued to practice immersion. There was one instance, too, where a brother was admonished for baptizing a dead person. The doctrine of sanctification was also a disturbing element for a time, but it is evident that the views out of harmony with historic Presbyterianism gained but few promulgators.

I shall quote now from the biography of Rev. A. A. Young:

"The year 1877 opened with brighter prospects for the Cumberland Presbyterian Church than ever before in Southwest Missouri. For forty years Mr. Young had labored and toiled here in the bounds of Ozark Presbytery, and at no time in his life had he seen the Cumberland Presbyterian Church so prosperous as now.

* * * In October of this year Ozark Synod met at Zion Church house, and here again Mr. Young had an opportunity of showing his zeal for his Master's work. At this meeting of the Synod the Wichita Presbytery was added to the Synod. This extends the territory of the Ozark from the Gasconade on the east to the western boundary of Kansas. * * * Mr. Young told the writer of this chapter that he had been permitted to see and hear what he never thought of seeing or hearing when he came into the wilderness country. He had been permitted to shake the hand of ministers from the country bordering on the Rocky Mountains. 'And, better than all, that in that far-off field are some who have been brought into the church under my poor, feeble efforts.' 'This day,' said he, 'is a day of much joy to me, and yet it is a day of solemn meditation. All my brethren who started with me in the ministry—very nearly all—are gone. There is Buchanan, Johnston, Burton, and Abernathy, all are gone.' * * *

"The year 1878 opened with heavy, murky clouds hanging over a portion of the church in Southwest Missouri. Troubles be-

*That year there were 79 adult baptisms and no infant baptisms.

gan to work up in the bounds of Springfield Presbytery which threatened destruction to some parts of our church. Some ministers in Springfield Presbytery, like Paul and Barnabas, fell out by the way and had to separate. This brought trouble in the congregation and from the congregation to the Presbytery, and from the Presbytery it reached the Synod. * * * The Synod met in the month of October in the town of Brookline, Greene county, Missouri. * * * We had a strong sea from the very first day. Rev. G. W. Browne was chosen moderator, and to his wisdom and good judgment we are indebted to a very great extent for the results of the work of this Synod." The writer then tells of the mediating influences of Mr. Young in the Synodical sessions of this and the following year. I quote him again: "In the midst of all this confusion Mr. Young sat in silence, but counselled the moderator* to stand firm to the decision, saying that we will sustain you in your decision. On Monday of this session Mr. Young arose from his seat. It was some effort for him to get upon his feet, he was so feeble; but when he did get on to his feet he delivered an address which told on all who heard him. He still wanted peace, but, he said: 'Let us execute the law, and if, according to the law men must die just, let them die.' He gave the young men of the Synod an important lesson that they will not soon forget. Here in this Synod the question was settled, the Synod sustaining the action of Springfield Presbytery. God brought us through all these troubles safely, and gave to us the safe counsel of our venerable father until our church had passed through the 'narrows.' On Wednesday of this meeting of Ozark Synod, the final action was had on the report of the committee on overtures. The report was submitted by the committee in regard to an overture coming from Neosho Presbytery asking the Synod to change the lines between Ozark and Neosho Presbyteries. The change proposed would place Mr. Young in the bounds of Neosho Presbytery. On this subject Mr. Young delivered his last speech on the floor of the Synod. * * * 'Brethren, I am a member of Ozark Presbytery, have been a member of this Presbytery ever since it was organized, except a few years when I was loaned to Neosho Presbytery, when that Presbytery was weak, and could not live without me, and during the period of war and its results, when the Ozark Presbytery had no existence. With these exceptions I have always been a member of Ozark Presbytery. And now, brethren, I have but a short time to live, and let me die at home with my brethren in my Presbytery, and after my decease, then you may make your changes, but let me be quiet at home.' "

The Ozark Synod passed out of existence in accordance with the adoption of this recommendation made to the Assembly of 1888: "Your committee beg leave to report that at your last meet-

* Rev. J. B. Fly

ing your reverend body saw fit to attach the Springfield Presbytery to the Synod of Ozark, from which it had been detached by former action. A memorial from Ozark Synod, referred to us by this Assembly, asks for the dissolution of said Synod, and the connection of the Presbyteries which compose it, viz., Neosho, Ozark and Springfield, with the Synod of Missouri. Further, it is proposed that Ozark Synod surrender all its rights in law to Ozark College to the Ozark Presbytery, and that the trustees of said college be directed to secure the legal rights of the church in the property of the institution. We recommend that the General Assembly comply with the request of the Synod."

A minister of wide observation and discriminating judgment told me since the recent reunion that for ten years prior to this union the church had made no growth in Southwest Missouri, and gave his opinion as to the cause. Like young Elihu "I also will shew mine opinion." The minutes of the Assembly give the following as the communicant strength of the Presbyteries (this includes non-resident members) :

Year	Springfield Pres.	Ozark Pres.	Neosho Pres.	West Plains Pres.	Total
1880	1200	1480	700		3380
1885	1042	2180	1076		4298
1890	1730	2753	1396	463	6342
1895	1824	2663	1465	860	6812
1900	1698	2360	1417	600	6075
1905	1773	2290	1347	559	5969

The disturbed conditions in 1905 may account in part for the falling off of that year, but the decrease of 1900, as compared with the membership in 1895 and 1890, occurred before the reunion agitation began.

In the preparation of this volume I have scanned and annotated about three thousand five hundred pages of manuscript minutes of various Presbyteries, in addition to the information gathered from printed pages, letters, sessional records and by private interviews. I believe, therefore, that the deductions I shall make are based on a sufficiently wide acquaintance with the facts to guarantee their accuracy (1) The Cumberland Church was not exempt from the tendency cityward and the waning power of rural and village churches, so noticeable for a score of years. In Southwest Missouri the New School Church in its work at North Prairie and Cave Springs prior to the war, and the Presbyterian Church after the reunion of 1870 in the early '80s at Ozark Prairie and the northeastern part of Jasper county, approached the familiar practice of the Cumberland Church in pre-empting a territory and making it a stronghold. Oakland and Spring River, Mount Vernon and Big Spring in Lawrence county; Center Creek

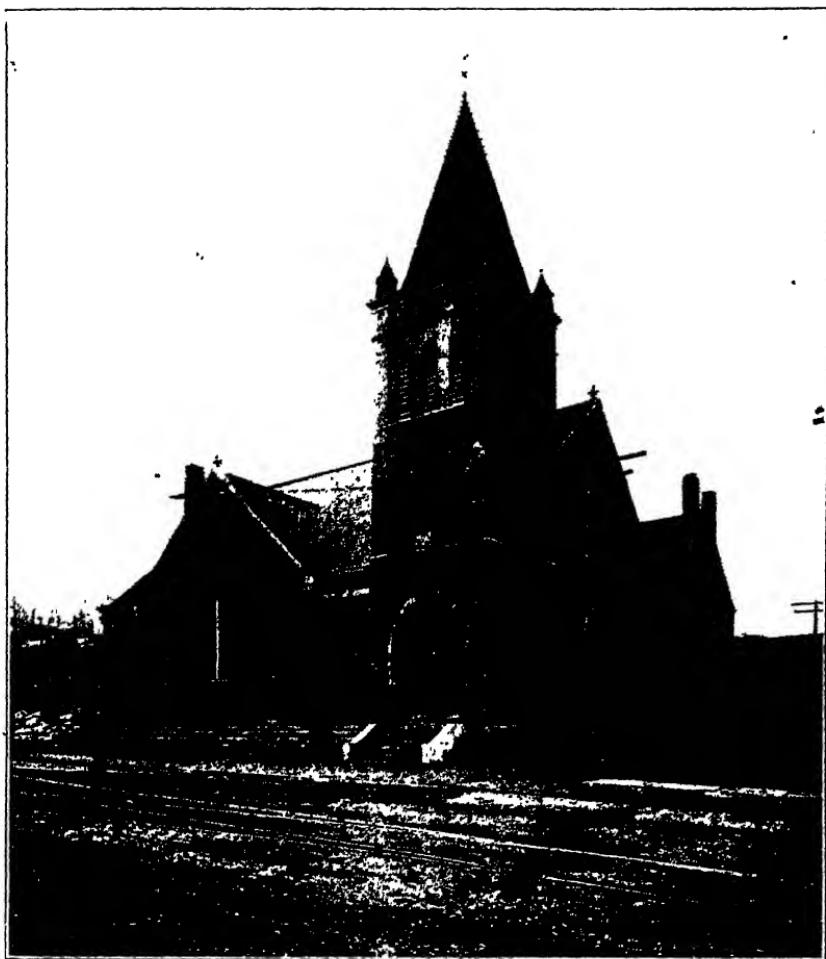
in Jasper: the territory contiguous to Greenfield in Dade; Washburn's Prairie and its offshoots in Barry; Salem—afterwards Neosho—in Newton; Mount Comfort, New Providence and Brookline in Greene, and Pleasant Hope in Polk are in evidence. The Cumberland Church justly prided itself on its work for the rural regions. The Springfield Church was a nursling when some of these were vigorous and strong. Carthage was a mission, receiving help from beyond the confines of its own Presbytery as late as 1887, and the church never had more than a feeble plant in Joplin. When the question of union was at issue insinuations were made that if the union was effected the Presbyterian Church would neglect the rural regions. In justice to the united church it must be said that the decline in the country work began years before the union question was agitated and that the united church did not inherit from the Cumberland branch a single strong rural church in all Southwest Missouri. Allusion has been made to the fact that the combined membership of the four Presbyteries was not as large in 1900 as in 1890. The showing would have been worse still had not the city churches kept up the average. Before the union was consummated, and without any reference to that event, the old New Providence Church had been reduced to a feeble remnant, enjoying the occasional ministrations of the Word. Brookline, that I am told had once a membership of 300, reported but a sixth of that number. And where was the grandeur of Center Creek, that reported in 1905 twenty members, and Washburn that reported twenty-one? These churches, together with Mount Comfort and Pleasant Hope, have not recognized the union, and although it may be charged that Mount Comfort and Pleasant Hope have suffered because of the union, yet I am constrained to believe that even their palmiest days were at least five years before the union was mentioned. It has not been the policy of the united church to disturb the anti-unionists where they have the majority. In Southwest Missouri, if anything, the union element in the Cumberland Church has lacked in justifiable aggression in this respect and has given way too readily. It remains to be seen what those in possession will do with the old strongholds of Pleasant Hope, Mount Comfort, Big Spring, et. cetera.

(2) The General Assembly of 1895 pronounced the rallying shibboleth, "Education before ordination." Southwest Missouri Cumberland Presbyterianism caught up the cry and echoed it from Presbyterial deliverance to Presbyterial deliverance. The annals of Ozark Presbytery particularly are replete with the consideration of educational interests for half a century. With all this one gets the impression that the shibboleth was used in fulminating deliveries and disregarded in practical application. On the subject of supporting the ministry, Dr. McDonald says that the church

rectified its mistakes slowly. I quote: "The whole generation of preachers had false views on the subject. 'Supporting the Gospel' was the text; a pitiful hat collection which furnished the ministers who held the meeting from one to three dollars apiece for a week's labor was the application.'" I have examined probably a hundred reports given by ministers to the Presbytery, enumerating the number of times they preached during the year and the compensation received therefor, and I am fully prepared to assert this is not a hyperbole. But I am anticipating. The quotation from Dr. McDonald was given to illustrate another point. "Education Before Ordination" was the text. The application was evaded until some future time. In 1898 the committee on education in Ozark Presbytery submitted the following: "'Education before ordination,' was made the war cry of the General Assembly at its session in 1895, and the cry, we are glad to say, (has been) continually sounded ever since. The time was when perhaps an educated ministry was not so essential as now; but that day is passing, yea, has passed. The young man who feels that he is called to the ministry, should also feel and know that God expects and requires his best efforts, and no man is at his best as a teacher unless he is at least the equal in education of a majority of his hearers. There never will be a time when the church is not in need of well-educated men. We would insist that our probationers prepare themselves by attending our own institutions of learning as far as possible. When the attendance at some good school is not possible we, your committee, insist that the course laid down by the General Assembly be followed strictly, and that no probationer be allowed to pass until a fair knowledge of the branches is shown. The Presbytery should encourage her young men in every way possible to secure an education, and should hold them strictly to account for remission in attending the duties of preparation. As Ozark Presbytery has been put on the list of those who have been derelict in their duty as touching the education of its probationers, it behooves us to take advanced steps in the line of education." The *perhaps* in this report should be emphasized by the additional fact that there were strong reasons why many of the earlier ministers were not educated that do not obtain in later times. Opportunities must be taken into account. Men of strong native gifts entered the ranks and did exploits on meager educational qualifications. If they had possessed the opportunities of today they would have improved them.

(3) A secularized ministry and a feeling on the part of the ministry and the churches that a tenure of six months or a year at least was all that could be contemplated in preaching appointments clung to the church with remarkable tenacity. The people never awakened fully to the conception of an adequate support.

Many of the ministers retained their secular engagements. Appointments were made for six months at a time and supplies selected churches widely scattered with little regard to forming a contiguous group and building it up. It has been asserted, with reason as I believe, that there were two distinct elements in the ministry of the church before the agitation for union; and it has even been averred that the church would have split in this section had there been no union. I cite these things in extenuation of the charges that the union was pushed too rapidly. So far as Southwest Missouri is concerned I do not believe the situation would have changed in ten years. We can dispassionately affirm that the Presbyterian Church, U. S. A., has learned some lessons in adaptation in the last quarter of a century—that some of the Cumberland Presbyterian ministers in the best sense “discerned the signs of the times” and were held back by those who clung to the faults rather than emulated the virtues of the past. Beyond question a number of the Cumberland ministers in Southwest Missouri were not and are not doctrinally, temperamentally and practically in accord with the Presbyterian Church. They do not claim to be and we would not insinuate that they are. On all policies essential to the best development of the church, on the question of subordination to established principles of church government, and on the fundamentals of historic Presbyterianism, they were in little, if any, more accord with their brethren who entered in to the union before the union was agitated than they are with the united church. Throughout its existence the Cumberland Church has claimed to belong to the Presbyterian family of churches. This claim involves the acceptance of the Presbyterian form of government and the Reformed or Calvinistic doctrine. In all of the Presbyterian churches there are different shades of Calvinistic belief. We may denominate these high Calvinism and low Calvinism, or rigid Calvinism and moderate Calvinism. The Presbyterian Church, U. S. A., maintains that its fold is large enough to embrace Calvinists of all shades. The Cumberland Church historically recognized its affinity with the Presbyterian family, sought repeatedly to unite with this or that branch of the church, and was admitted to a place in the Presbyterian alliance throughout the world. After repeated efforts that failed by reason of the fact that agreement could not be reached as to the basis of union, at last terms of agreement were found which were declared to be alike honorable to both bodies, and the union was consummated. Unfortunately, in Southwest Missouri, as elsewhere, a large element of the church has followed the leadership of those who proclaim that they are not in accord with the Presbyterian Church. Some of these laymen bear the names of fathers of the church, who were largely instrumental in planting the church and some of them



FIRST C. P. CHURCH, SPRINGFIELD

have themselves borne a conspicuous part in perpetuating the church. Some of the churches that have been the scenes of marvelous displays of Divine grace are not with us. We cherish for them the kindest of feelings. Their resplendent history is the heritage of the united church as well as that of the body unfavorable to the union. Pleasant Hope gave to us B. P. Fullerton, D. D., and Concord J. M. Hubbert, D. D., to say nothing of other enrichments to the Kingdom of God as represented by the Presbyterian Church, U. S. A.

In this volume I have endeavored to accord honorable mention wherever it is due. I have not stopped to ask which side of the union question the valiant soldiers of the cross were on, or would have been on had they lived. Much less have I stopped to inquire as to whether their descendants or relatives are identified with the reunited church.

In the heat of controversy men are sometimes arrayed on the side with which they have little natural affinity. Some have been deluded by the charge that we were trying to coerce them. Others have fancied that to surrender the separate existence of the denomination in which they were born, together with their distinctive name, would be a reflection upon their fathers. Time alone can vindicate the oft-repeated assertions of leaders in the reunited church, cherished by the rank and file, that those opposed to the union will not be deprived of any possessions to which they are legally or morally entitled.

And time alone can tell whether the opposition will be alike generous where they receive favorable court decisions. It may seem like presumption for a stranger to attempt to say what the fathers of the church in Southwest Missouri would have done had they continued until this day. And yet from what I know of their sterling regard for the Superior Courts of their church, I verily believe they would have been with us on this issue. The Nestor of them all, Rev. A. A. Young, is on record as to his attitude to the Superior Court. I quote from his biography: "Ozark Synod met in the town of Verona, Lawrence county, Missouri, on Friday preceding the fourth Sunday in October, 1872. * * * Ozark Presbytery, at some of its past sessions, had received some preachers from the Methodist Church without requiring them to adopt the Confession of Faith. At this meeting of the Synod Ozark Presbytery was called on to give an account for their work, and were ordered by the Synod to require those brethren who had come from the Methodist Church to adopt the Confession of Faith at their next regular meeting. Out of this grew considerable debate. Some of the brethren were of opinion that it was wrong to make such a requirement, but, after sometime spent in debate, Mr. Young, who was a member of Ozark Presbytery, arose and said:

'Brethren, we have done wrong in this matter, and over this wrong done by the Presbytery, some bad blood has developed itself among some of the brethren, and as we have done wrong in the whole matter, let us now repent, and undo what we have done wrong. Let us obey the behests of our Synod, correct the wrong, and be more careful in the future not to do wrong.'"

From the grave in fancy I can hear the voice of Mr. Young saying: "The Cumberland Church first proposed this reunion. The constitutional number of Presbyteries ratified the terms. Our highest church court declared the union effected. Let us obey the behests of our General Assembly."

Doubtless our eyes will see the day when some of these old Cumberland strongholds will awaken to the facts that we have no inclination toward coercion, that the things in which we agree are incalculably greater than our imaginary differences, and that we belong to one Presbyterian household, dismembered for a time by reason of family dissensions, but reunited forever for the glory of God and the extension of His Kingdom. Then, as we shall review the labors of Young, Johnston, the Buchanans, Montgomery, Amos, Burton, Garrett, Sims and Browne in the ministry, and of Danforth, Ritchey, Dysart, Holland, the Gibsons, McCances, Fullertons, Alsup, Hillhouses and Perkins in the laity, we will exclaim: "Forsan et haec olim meminisse juvabit."

Of the four Presbyteries in Southwest Missouri, Neosho alone entered the union in possession of the records and with previously elected officers. The vote stood 17 to 4 in favor of union. All the ministers present voted in the affirmative. One minister who was absent when the vote was taken subsequently refused to answer to roll call because the Presbytery acknowledged allegiance to the General Assembly of the Presbyterian Church, U. S. A.

Ozark Presbytery voted against the union. The Presbytery met at New Bethel, Dade county, August 28, 1906. When the retiring moderator, Rev. W. E. Shaw, asked for the calling of the roll, the stated clerk "challenged the right of the following-named ministers to seats in the Presbytery on the ground that they had withdrawn from, and renounced all allegiance to the Cumberland Presbyterian Church, and had joined the Presbyterian Church, U. S. A.: The Revs. C. J. Allen, J. E. Johnston, W. C. Mahr, W. R. Russell, R. J. Sims, C. W. Smith, J. S. Stapleton, D. N. Woods, G. F. Harbour and T. S. Brown. The moderator sustained this challenge, whereupon Rev. J. E. Johnston made a statement to the effect that the aforesaid ministers and a number of elders were present for the purpose of organizing and proceeding with the business of the Ozark Presbytery 'A' of the Presbyterian Church, U. S. A., and requested the privilege of a few minutes in which to effect the organization. This was refused. He then called upon

all who were determined to abide by the action of the church in consummating the union with the Presbyterian Church to meet him immediately in the church yard for the purpose of organizing the Presbytery." To this call there was an immediate response by Revs. C. J. Allen, G. F. Harbour, J. E. Johnston, W. C. Mahr, W. R. Russell, C. W. Smith and J. S. Stapleton, and Elders J. W. McDonald, J. A. McConnell, J. M. McCall, H. H. Steele, T. E. Bell, L. B. Doran, J. C. Turk, W. M. Hayter, S. W. Barker, M. C. Riggs, D. H. Paul and C. F. Wheat. There in the twilight they assembled and proceeded to organize by electing Rev. W. C. Mahr moderator and Rev. W. R. Russell stated clerk. It is evident that three of the challenged ministers were not present at this session, and there were on the roll two aged ministers and one out of the state who were not challenged by either side. After organization the Presbytery adjourned to meet in Golden City. The next morning at Golden City this resolution was adopted:

"Whereas. The following ministers, to wit, J. F. Daughtrey, G. T. Jeffers, J. T. Jones, C. G. L. McMahan, R. S. Ramsey, W. E. Shaw and I. V. Stines, have renounced the action of the late General Assembly of the C. P. Church at Decatur, Ill., and the authority of the united church, which is the Presbyterian Church, U. S. A., and organized a separate Presbytery.

"Resolved, That their names be dropped from our roll."

At the time of this disruption Rev. R. J. Sims was making some historical investigations and had in his possession certain minutes of the Presbytery embracing as late as the spring session of 1900. These have fallen into my hands, and through the kindness of Mr. T. E. Whaley I have also secured the volume containing the minutes of 1847-1856, so that I have had access to the minutes from the organization of the Presbytery in 1837 (then called Neosho) to 1900.

One volume of the minutes of Springfield Presbytery, 1846-1872, and a few loose minutes have fallen into my hands. The rest were retained by those opposed to the union.

The Springfield Presbytery voted against the union by a majority of one. The fall meeting of the Presbytery, 1906, convened in Seymour. When the time came to call the roll the question was raised as to whether or not this Presbytery would abide by the Decatur Assembly. The moderator declared that he was convening a Cumberland Presbyterian Assembly. Those who adhered to the decision of the Decatur Assembly then asked for the privilege of organizing as a Presbytery under the united church. This request was denied. They then asked: "May we have the privilege of quietly withdrawing?" This request was granted, and as they left the room those who remained sang the Doxology. The ministers who walked out were: J. T. Bacon, W. J. Bruce,

J. H. Doran, A. J. Graves, W. C. Hicks, J. A. McCroskey, G. W. Plummer and J. E. F. Robertson. Rev. J. B. Lemmon, D. F. Royer and E. W. Sage were not present, but abided by this action. The Presbytery was then constituted in the Methodist Church and this resolution was adopted:

“Whereas, The retiring moderator, the Rev. T. C. Newman, declared that it is his purpose and the purpose of the brethren whose names are hereinafter given to repudiate the action of the General Assembly of the C. P. Church, meeting at Decatur, Ill. May, 1906, on the question of union with the Presbyterian Church. U. S. A.

“Resolved. That the names of the following ministers be dropped from our roll: J. H. Barnett, Joseph Davis, A. B. Moore, T. C. Newman, J. A. Russell and M. F. Wells.”

As to the West Plains Presbytery I have had access only to the minutes after the disruption. The Presbytery convened at Alton September 6, 1906. The stated clerk, W. S. Kincaid called the Presbytery to order, thus challenging the right of the moderator, Rev. J. D. White, to act. In the colloquy which ensued an appeal was made to the trustees of the church and they decided that those opposing the union should have the use of the building. “The moderator called on union men to retire to the church yard, and in the street by the light of a lantern the moderator called the Presbytery to order.” Rev. J. D. White was continued as moderator and Rev. J. M. Glick was elected stated clerk. The roll call showed the following ministers present: J. M. Glick and J. D. White. Absent: W. A. Denly and H. W. Rose. Congregations represented: Hickory Grove, by A. L. Gifford; Mammoth Spring, Elmer Cooper; Mountain View, C. E. Fillman; Pleasant Valley, H. T. Snyder; West Plains, J. W. Hill. Congregations not represented: Alton, Bennett, Cabool, Elk Creek, Eminence, Liberty, Little Springs, Mountain Grove, Peace Valley, Pine, Willow Springs, Winona.”

The following resolution was adopted:

“Whereas, The following ministers, W. S. Kincaid, J. H. Martin and L. L. Whitehead declared themselves out of harmony with the higher courts of the church and refused to have their names enrolled with the united church. Therefore be it

“Resolved, That the names of the above ministers be dropped from the roll of the West Plains Presbytery of the Presbyterian Church, U. S. A., subject to the approval of the Cumberland Synod of the Presbyterian Church, U. S. A., of Missouri.”

The ministerial roll of 1906 as reported to the Assembly, and according to alignment at the fall Presbyteries, was as follows:

Presbytery	Whole Number	With the Union	Against	Retained on both rolls
Neosho	9	8	1	
Ozark	20	10	7	3
Springfield	17	11	6	
West Plains	7	4	3	
 Totals	 53	 33	 17	 3

Of the three ministers retained on both rolls one is a non-resident and I have not been able to reach his by mail. The others are unable to attend Presbytery by reason of the infirmities of age. Thus it will be seen that while only one Presbytery voted for the union, the union forces had a majority of the ministers in each Presbytery.

Both sides adopted the policy of retaining all the churches on their respective rolls, and the final alignment of some of the churches is yet indefinite. The membership in many of the churches is sadly divided, and I have no way of determining accurately the relative strength of the two sides. But as the united church is ministering to the churches in all of the cities and larger towns, with only a small remnant in these places opposing the union, it is probably a conservative estimate to say that two thirds of the membership is now co-operating with the united church.

CHAPTER V.

CHAPTER V.

HISTORIC CHURCHES.

The early Cumberland Presbyterian Churches in Southwest Missouri were sometimes the progeny and sometimes the progenitors of camp meetings. They were organized in the country, covered a large extent of territory and became the rendezvous for the faithful for miles around. The oldest organization to which I have found any trace is

CENTER CREEK. (JASPER COUNTY.)

The sessional records state that this church was organized September 17, 1834, by Rev. A. Buckhanon, B. L. Pearson, J. Blair and A. A. Young. Mr. Young was at this time only a licentiate. When he settled on Spring River in 1837 according to his biography "the nearest church was about eighteen miles from where Mr. Young lived. This church was on Center creek in what is now Jasper county. * * * Out of Center creek congregation has grown the following churches viz. Clear Creek, Peirce City, Ritchey, Mt. Comfort, Newtonia, Sarcoxie, Bethel and Spring River." The churches enumerated are in at least three different counties and I am unable to state just how close was their relation to the Center Creek church but doubtless the Sarcoxie church at least was originally within the confines of the Center Creek church. Indeed Sarcoxie was first called Centerville. The county historian says: "Why it was so called we could not ascertain unless it was because it was half way between Springfield and the end of the world. It is the oldest town in Jasper county and was the hottest point in Southwest Missouri at the outbreak of the Civil war. Prior to the war it was of more political importance than Carthage. It has always been and is still the gate-

way to Jasper county." The first church edifice in the township, according to this same authority, was erected by the Cumberland Presbyterians in 1867. But too much reliance must not be placed on this statement for he confesses his lack of acquaintance with early ecclesiastical conditions in these words: "The religious history of Jasper county, so far as concerns the organization of churches and the erection of houses of worship may properly be said to have begun at the close of the Civil war. Existing organizations had become so scattered that reorganization became necessary." I am unable to say whether the Center Creek church had a house of worship before the war or not. But there are evidences that it was a tower of strength in early days. The church was reorganized by Rev. A. A. Young in 1867. Like many of its contemporaries its glory is largely of the past and it now maintains a struggling existence.

KICKAPOO—MOUNT COMFORT. (GREENE COUNTY.)

"Sometime during or immediately after the war of 1812, a band of the Kickapoo tribe of Indians built a town on the present site of Springfield, which they occupied for several years. The population of this town at one time was about 500—at least it numbered 100 wigwams. The Kickapoos ranged north and northeast of this town principally, and the large prairie south of Springfield was called for them, and the 'Kickapoo prairie' was more widely known in 1824 than it is now. This portion of Southwest Missouri was afterwards often called the Kickapoo Country."—His. of Greene County, p. 126.

On the 27th of July, 1835, Rev. Andrew Buchanan organized a Cumberland Presbyterian Church, which was named Kickapoo. The articles of agreement, names of the charter members and historic statements are given elsewhere in this volume. This entry in the sessional record is headed "Kickapoo Prairie," but doubtless the name designated a much larger territory then than it does now. However, from the distant congregations that were "stricken off" from Kickapoo, it is not unreasonable to conjecture that the original congregation covered half a county. Springfield was yet in swaddling bands. Nine days before the organization of this church the County Court had appointed a commissioner "to lay off the town and sell lots." The county seat had previously been located here, but as there were grave doubts as to the final boundaries of the county, lots were rather a drug in the market.

According to the Greene County History (p. 899): "The first church building was a log house erected in 1837. The present one is a frame structure, costing \$800, built in 1859." But this sketch places the organization in 1834 instead of 1835, as per the records,

and gives a list of charter members very different from that in the records. This old church was the scene of the labors of such pioneers as Revs. Andrew Buchanan, T. M. Johnston, A. A. Young, C. C. Williamson, W. J. Garrett and D. W. Amos. The New Providence Church was "stricken off" in 1837, and in 1844 the Springfield Church was organized. The name was changed to Mount Comfort in 1847 (?). Mr. Williamson appears as moderator of the session from the 3d of July, 1846, to the 16th of September, 1864. Doubtless his was the longest term of service of any minister who has shepherded this flock. From its eldership this church sent Rev. R. J. Sims into the ministry, and in this old church B. P. Fullerton practiced his gifts in the tender years of his ministry. Let me commend to the present generation the following sessional record:

"April 23d, 1841.

Session of Kickapoo congregation met at the houset of David Headlee, composed of the following persons (to wit): Brothers Wm. Dysart, David Headlee and S. G. Headlee, and was examined on the Book of Discipline and Confession of Faith. The session was examined by C. C. Porter, minister.

The session then elected S. G. Headlee their stated clerk of said session. Session then adjourned."

NEW SALEM—NEOSHO. (NEWTON COUNTY.)

At the first session of the Presbytery of Neosho in the spring of 1837, arrangements were made for the organization of the New Salem Church by Rev. J. W. McCord. It was formed by striking off the southwest section of the Center Creek congregation. The name of this church was changed to Neosho after a few years.

WASHBURN'S PRAIRIE. (BARRY COUNTY.)

At the same session of the Presbytery that provided for the organization of New Salem congregation provision was made for the organization of Washburn's Prairie by striking off the southeast part of Center Creek congregation. This church may be called the mother of Barry county churches.

SHILOH—POMME DE TERRE—PLEASANT HOPE. (POLK COUNTY.)

Organized the 15th of July, 1837, and having successively borne three names, this church has probably withstood the ravages of time better than any other country church in the Cumberland

annals of Southwest Missouri. The name of William A. Allen heads the list of the elders of this church, as it does also that of the Kickapoo Church, and among the eldership at least three have answered to the name of Fullerton and two to that of Alsup. From time to time the church has been served by such men of apostolic fervor as Revs. J. D. Montgomery, A. A. Young, R. J. Sims, D. W. Amos and J. B. Fly. Here, too, Rev. R. D. Smith preached and founded a school, 1849-53, and Rev. B. P. Fullerton spent some of the days of his early ministry. In 1840 the name was changed from Shiloh to Pomme de Terre, and forty-five years later the name was changed to Pleasant Hope. Among the most pleasant associations of the church are the old Pomme de Terre camp meeting grounds and the Pleasant Hope Academy. "In 1868 the old shed was removed from the camp ground and placed west of the old Academy, and a great revival was soon held." This was under the ministry of Rev. R. J. Sims. The educational interest of the congregation and community were conserved for many years and a number of Cumberland Presbyterian ministers, some of them of considerable ability, received their first taste of a higher education here.

NEW PROVIDENCE. (GREENE COUNTY.)

At the second session of the Presbytery, September 27, 1837, it was "Resolved, That a new congregation be stricken off from Kickapoo congregation, to be known by the name of New Providence congregation, to embrace all that part of Kickapoo congregation lying east of the line dividing ranges 22 and 23 west, and that Brother J. W. McCord attend to the organization of it." The Presbytery was then in session in the house of Josiah F. Danforth, and on the same day the church was organized. For more than the allotted span of a human life the church has been technically known by its christening name, but the rank and file of the people to this day call it the Danforth Church. Whilst the Danforths and the earlier Dillards lived the old church was the scene of precious spiritual manifestations; but for years a feeble remnant have sighed at the mention of former glory.

SPRING RIVER—ZION. (LAWRENCE COUNTY.)

In a record made September 25, 1874, this statement occurs: "Zion is a part of Spring river." I have been involved in no little perplexity in my efforts to determine whether or not the two are identical. Persons with whom I have consulted have not been as clear in their minds as I could have wished they were. But personal interviews, the records of the Presbytery and the

biography of A. A. Young have led to this conclusion: The church was originally organized under the name of Spring River. The congregation was scattered over a large territory. Great camp meetings were held on the old Spring River camp grounds. Subsequently a house of worship was erected somewhat remote from the hallowed spot where these camp meetings were held, and in this new location the name of Zion was adopted. The biography alluded to in an appendix treating of the Monument Association heads the minute, "Zion Church, May 8th, 1880," and continues: "Pursuant to a call of Spring River congregation," etc. The new Presbytery of Carthage started out with the name as Spring, but in 1908 passed to Zion. Rev. A. A. Young organized this church October 9th, 1837, and preached there nearly forty-three years. It is called the mother of the Mount Vernon, Big Spring, Verona, Aurora, Mars Hill, Marionville, Ozark and Prairie churches.

GREENFIELD. (DADE COUNTY.)

Before the town of Greenfield was in existence the Cumberland Presbyterian Church now being that name was organized in the vicinity of where the town now stands. In 1839 Rev. J. D. Montgomery gathered the congregation. "with A. M. Long and wife, Joseph Le Master and wife, M. H. Allison and wife, J. L. Allison and wife, Rev. J. Weir and wife, Leann Dycus and Rev. J. D. Montgomery and wife as constituent members." In 1866 the church was reorganized, the members having been scattered by the war, and a house of worship was erected in 1868-9 at a cost of \$2,500. This church has been intimately associated with the educational interests of the denomination located at this place. It was long the scene of the labors of Rev. W. J. Garrett.

CUMBERLAND UNION—BROOKLINE (GREENE COUNTY.)

On the 10th of March, 1841, "a petition was presented from a portion of the members of New Providence congregation praying to be stricken off and organized into a new congregation, to be known by the name of Cumberland Union, which prayer was granted, and Brother C. C. Porter was ordered to the organization of said congregation."—Minutes of Presbytery. The first church building—a frame structure—was erected in 1867 about a mile or two from where the town of Brookline now stands. Subsequently a house of worship was erected in town and the name of the organization was changed to Brookline. A quarter of a century ago this church was self-sustaining and employed its pastor for full time. Among those who have ministered to this flock

in earlier days are Revs. C. C. Williamson, R. J. Sims, D. W. Amos, J. N. Edmiston and J. B. Fly.

SPRINGFIELD. (GREENE COUNTY.)

The First Cumberland Presbyterian Church of Springfield was organized May 19, 1841, by Rev. S. J. Carthel and T. M. Johnstone. During the civil war it became practically extinct, and was reorganized in 1868. Its struggles to secure a house of worship are alluded to elsewhere. Among its former pastors are two who have had a national reputation and have been moderators of the General Assembly—Revs. J. B. Logan, D. D., and M. B. De Witt, D. D. The General Assembly was entertained by this church in 1874 and again in 1902. The present commodious house of worship was erected in 1892. Rev. J. T. Bacon, D. D., has been pastor for the last ten years. At the time of the union the church was decidedly the strongest Cumberland Church in Southwest Missouri.

MOUNT VERNON. (LAWRENCE COUNTY.)

At the meeting of the Presbytery April 4th, 1848, Revs. A. A. Young and Abel Burton reported the organization of a church at Mount Vernon. It was an offshoot of the Spring River congregation, and attained considerable influence prior to and during the civil war. It was admirably located in a strong belt of Cumberland Presbyterianism, and had for its early neighbors the mother church on the south and the Oakland church on the west, within whose confines was the Spring River Academy. William McCanse has been an elder in the Mount Vernon Church for many years—how many I cannot say—but before the civil war his benefactions blessed his denomination in this region of country.

CHAPTER VI.

SKETCHES OF MINISTERS AND ELDERS.

ALEXANDER ANDERSON YOUNG.

For the materials of this sketch I am indebted almost solely to a little volume published in 1881, entitled "Life and Labors of Rev. A. A. Young," by Revs. J. B. Fly and L. A. Dunlap. The preface of this volume indicates that at the earnest solicitation of Mr. Dunlap Mr. Young started an autobiography, which the infirmities of age and the approaching dissolution prevented him from completing. Realizing his condition, he committed the material to Rev. J. B. Fly, with the request that he prepare the same for publication. Mr. Fly took charge of the papers and called to his assistance the prime mover in the undertaking, Rev. L. A. Dunlap. There are a few discrepancies between the volume and the records as to dates, etc., and I infer that the authors relied upon the memory of Mr. Young in these instances and did not consult the records. The story of Cumberland Presbyterianism in Southwest Missouri in its beginning and in its rise from the ruins of the civil war is more firmly interwoven with the story of the life of this servant of God than with that of any other man—mayhap than with that of any other three men. His parents were converted under the ministry of Rev. Alexander Anderson in the great revival in 1800. When a son was born to them April 10th, 1805, they named him in honor of their spiritual father, and in keeping with this propitious beginning they kept the heavenly fires burning on the altar and indoctrinated the future minister in the Scriptures and the Catechism. When the Cumberland Church was organized they became identified with the same and shared its privations and its fortunes. In 1819 they moved from their Tennessee home to the Territory of Missouri and settled in what is now Saline county. Here there were no churches and no Sabbath Schools, but the residents solicited ministers from a distance to hold a camp meeting. Hither a few families gathered and

pitched their tents. So sparsely was the country settled that there was but one house in five miles of the place, and all told there were about twenty-five or thirty persons in attendance. After deep conviction and many doubts A. A. Young, then a lad of 16 or 17 years, was converted and was ready to unite with the church had there have been such an organization. Sometime after this his parents moved to Lafayette county, where the religious advantages were but little, if any, better. Soon the Spirit of God began to strive with the young man and he felt called to preach the Gospel. But he resisted the call. One excuse after another presented itself. His education was defective. He was not yet a member of the church. His parents gave him a tract of land in Johnson county and he became the proud possessor of several good horses, so that he was expecting great temporal prosperity. He took part in prayer meetings and on one occasion used a text and tried to preach. The effort was a great failure, at least so he thought. But even this would not stifle his convictions as to his duty to preach. Then all his horses died save one. On this one he started away from home on Sabbath morning. His pious mother remonstrated with him for this act of Sabbath desecration and begged him to go to church. Her appeals were not in vain. On the road to church he contrasted his obedience to his mother with his disobedience to his Heavenly Father. His losses presented themselves as chastisements, and he said: "Now, Lord, if Thou hast called me to preach, give to me a demonstration of that fact. Thou hast killed all my horses but the one I am riding. Kill him and I will be satisfied." The horse took sick, and thinking the Lord was taking him at his word, he retired to a secluded spot, placed himself on the altar and asked the Lord not to kill the horse. This prayer was heard and he was permitted to ride the horse for a long time in carrying the glad tidings of salvation from place to place. In the fall of 1831 he was received by the Presbytery of Lexington as a candidate for the ministry. The Presbytery ordered him to ride the circuit, and his time was fully occupied in preaching and in study. On the 3d of April, 1833, he was licensed. The following February, in company with Rev. B. H. Pierson, he started south and traveled as far as Cane Hill, Arkansas. The Presbytery of Washington sent him, in company with Guilford Pylant, on an itinerating tour in Southwest Missouri and Northern Arkansas. Where Springfield now stands they found a blacksmith shop, a small store and a few log cabins. The people were eager for the Gospel and would ride from five to ten miles to a week-day appointment. The missionaries found a few Cumberland Presbyterian families, who were rejoiced to find a minister of their own faith and order. They were kind-hearted and hospitable. Their food was usually venison, turkey

and cornbread. The missionaries' horses were lariated in order that they might subsist on the green grass. After six months' labor Mr. Young returned to Johnson county and entered, with about seven others, a private theological school conducted by Rev. R. D. Morrow. "In February, 1836, Mr. Young, Rev. T. M. Johnston and Mr. R. C. Ewing, a candidate for the ministry, concluded to spend a few weeks in Southwest Missouri before the spring meeting of the Presbytery. After many hardships through swollen streams and almost impassable roads they arrived in the neighborhood of Springfield. Upon inquiry they found there were three ministers in the bounds of what was subsequently known as Ozark Synod. Here they held meetings wherever they could gather a congregation until the time for Presbytery. Mr. Young was ordained April 23, 1836, and about a week later, in company with Rev. T. M. Johnston, returned to Southwest Missouri, the scene of his life's labors. His biographers say: "The Ozark Presbytery met this fall (1836) on the — day of —, at the residence of Alfred Moore, on Spring River, in Barry county. There were five ministers in the bounds of this Presbytery. They were all present." The blanks as to day and month indicate that the records were not before the writers. But there are other lapses of memory. The Presbytery was first called Neosho, not Ozark, and it was organized on the fourth Tuesday in March, 1837. There is no intimation in the records that Mr. Young was present at this first session. But at the second session, September 27, 1837, this entry was made: "Brother Alexander A. Young, a member of Lexington Presbytery, being present, was invited and took his seat as a corresponding member." The records fail to state when he became a member, but the inference is that he united at this session, for he was at once actively identified with the work of the Presbytery, and is recorded as one of the two ministers who met without a quorum at the time for the next session.

On the 16th of February, 1837, Mr. Young married Miss Ann Steel, of Greene county, and in the spring took his bride to the farm in the confines of the present Lawrence county, where they lived together for forty-three years. Mr. Young was a shining illustration of a type that is now practically extinct, i. e., the farmer preacher that is a success. Primitive Cumberland Presbyterianism had no strong board of domestic missions to sustain its missionaries. Its adherents on the frontier handled but little money. Their history was "the short and simple annals of the poor." Men like Mr. Young, strong in body, in mind and in Spirit, toiled with their hands in season and preached "in season and out of season." The times have changed. The people are now well able to sustain the ordinances of God's house. The public

schools, rural delivery of mail, and the ubiquitous printing press are with us. The thirst for the instructions of the sanctuary is not, therefore, as keen. Men do not go in uncomfortable conveyances and over rough roads for miles to a mid-week service. The demands on the ministry are different, but scarcely less exacting. The opportunities for ministerial education are greater. The intellectual demands and the need of spiritual culture are greater. And the success of a secularized ministry is a thing of the past. The learning of this lesson was a painful process in this church. The Cumberland historian, McDonald, in his voluminous work, published in 1888, has one chapter entitled, "The Transition from Missionary Evangelists to Paid Pastors." From this chapter I quote at length:

"When the Second Cumberland Presbyterian General Assembly met, 1830, this opposition to the pastoral office had reached its zenith. That General Assembly, by a large majority, voted to submit to the Presbyteries the question of striking out of the form of government the whole section recognizing the pastoral office. * * * There were only eighteen Presbyteries; of these only two voted for the striking out of the chapter. Thirteen voted no. Three made no report. * * * The effort was never renewed, but year after year the feeling grew in the General Assemblies that the regular pastoral office, in its true sense, would have to be established. * * * Very few of the early Cumberland Presbyterian ministers had any correct idea of the true nature of the pastor's office. When the necessity for real pastorates was urged, many seemed to think that installation was all that they lacked. The people soon understood, however, that he who served them under the name of a pastor, was in fact but a secularized supply who preached on the Sabbath and then went back to his worldly pursuits. In many cases these preachers rode eight or ten miles on Sabbath morning to their appointments and rode back Sabbath evening. * * * Even now the truth is but slowly dawning upon our people that pastor and evangelist belong to two very different vocations. The standards by which the churches have usually judged of a man's fitness for the pastor's work are standards which belong rather to the other vocation, that of the evangelist. To preach thrilling popular sermons, to attract a great crowd, to gather in many wealthy members, to build a fine meeting house—such things as these have been regarded the ne plus ultra of pastoral success. There may be no systematic beneficence in the congregation, no entire personal consecration to Christ's service in the daily practical life of any member; the missionary spirit may be wanting in both pastor and people; no child of the church may ever go to labor among the heathen or enter the holy ministry; family prayers may be neglected in

the households, and the members be untaught in the great fundamental truths of Christianity; there may be as little separation from the ways of a godless world as the devil himself could wish—still if attractive sermons draw great crowds and a handsome salary is paid the man who occupies the pulpit is regarded by many as a successful pastor. Ah! the great day will reverse many a human verdict. * * * Let a man who knows what real pastoral work is studiously avoid all sensational discourses and all mere spasms, and set himself to work earnestly to organize, drill, train, and indoctrinate his flock in real, personal consecration to Christ; let him strive to cultivate love to Jesus by enlisting every member of the flock in a thorough study of the Bible, and in active efforts to do good and win souls, and, in a large majority of cases, the church will rebel. This is not what they want; they want to be thrilled with eloquence on the Sabbath and left to themselves through the week. That the Pastor's office is the most difficult and important of all human callings can be easily proved. * * *

The pastor in this transition period had to unteach some wrong lessons which the church had learned. The silence of the pioneer preachers about money had created a strong opposition to paying preachers. This existed not only among the covetous and the worldly, but among people who had considerable reputation for piety. Indeed congregations that were celebrated for demonstrations of religious fervor were often the very ones which gave the least money. All the first Cumberland Presbyterian preachers started wrong. Bitterly did our old man regret their failure to teach and train the people in this duty, but their regrets came too late. It will take several generations yet to get rid of the leaven of their example. In the midst of the great congregation at Big Spring, Thomas Calhoun, near the close of his life, used substantially these words: 'I am now old, and must soon go to meet my Judge. I have been one of the actors in establishing the Cumberland Presbyterian Church, and in all that pertains to its early history, I have a clear conscience save only about one thing. We have all failed to do our duty in training the people to pay their preachers. I have lived to see the ruinous consequences of that failure and I don't want to die without confessing my sin in this matter in the most public manner possible.' So, too, did Ewing and others make public confession. But it came too late. The evil continues."

By the time the church was planted in Southwest Missouri the change on this subject was manifest. As indicated on a previous page, the Presbytery required its ministers to preach on the duty of supporting the gospel. Yet it may be that Dr. Mc-

Donald's description of the transition period is applicable to this as to other parts of the church.

It is doubtful whether Mr. Young was in full accord with these changing views of his church. The early records show that Presbytery excused him for not complying with the order to preach on the subject. And I have had oral testimony that corroborates my inference. It is true he received some pecuniary compensation for his services and that he made a report to the Presbytery in which he recommended churches to sustain those serving them. He was evidently very successful in raising money for church buildings and debts. But his main reliance for the support of his family was on his farm. And my impressions are that his precepts accorded with his example.

In passing it is worthy of remark that if the people are to have right conceptions about the gospel ministry being entitled to support from ordination to the grave, the ministry must regard the sacred calling as one entitled to their whole time and talents. The days of the successful farmer-preacher are past. The biographers of Mr. Young state that when he settled on the farm that was to be his home until he was transferred to the New Jerusalem; the nearest church was Center Creek, and that this and New Providence were the first Cumberland Churches in Southwest Missouri, adding: These churches were organized in the territory where Mr. Young labored during the first years of his work in Southwest Missouri, and from these two churches have grown all the churches in this country. We have seen, however, that the New Providence Church was "stricken off" from Kickapoo in 1837, and that Mount Comfort is the same as Kickapoo. Inasmuch as New Providence was formed out of Kickapoo and probably soon became the strongest church in Greene county, and as the name Kickapoo was changed to Mt. Comfort, it is quite natural that the name Kiepkapoo should have escaped Mr. Young's memory and that he should have remembered New Providence and thought of Mount Comfort as a subsequent organization. In the list of ministers that have served the Mount Comfort Church the history of Greene county mentions first William Piland and then Anderson Young, and states that the church "was organized in 1834 near where the Presbyterian church now stands under a brush arbor." * * * This church was first called Kesteopoore Congregation. Piland and Kisteopoo are probably typographical errors. But this is as good a place as any to remark that the sketches of churches in county histories of Southwest Missouri counties—and I have examined a number of them—are not accurate. The official records indicate that Kickapoo was organized in 1835 by Rev. Andrew Buchanan. And the name of Anderson Young does not

appear as moderator. His biography states that he and Guilford Pylant visited this section in 1834. They may have preached in the vicinity before and after the organization, but it is improbable that either was the pastor or minister in charge. Of the Center Creek Congregation grew the Spring River Congregation, which "was organized by Mr. Young on the 9th of October, 1837. From this church sprang the churches of Mt. Vernon, Big Spring, Verona, Aurora, Mars Hill, Marionville, Ozark, Prairie. (Biography of A. A. Young).

The Spring river church was subsequently known as Zion. Here Mr. Young was an under shepherd for nearly forty-three years. Quoting again from his biography: "The ministers of Ozark Presbytery petitioned the Arkansas Synod to divide Ozark Presbytery into three parts, to be known as the Presbyteries of Ozark, Springfield, and Neosho. The Synod granted the prayers of the petitioners and at the fall session of the Synod in 1835 Ozark Presbytery was divided, and out of the territory was constituted Ozark, Springfield and Neosho Presbyteries. At the spring session of these newly constituted Presbyteries, in the year 1836 a memorial was sent from these Presbyteries to the General Assembly, asking that body to order the constitution of a New Synod to be known as the Ozark Synod of the Cumberland Presbyterian Church. The prayers of the petitioners were granted, and accordingly the Ozark Synod was constituted in the month of October, 1837."

(By a surprising lapse of memory this would divide the Presbytery into three before its actual organization. These statements are inconsistent with other parts of this biography as well as contrary to the records. In the fall of 1846 Arkansas Synod authorized the division which issued in the existence of Ozark and Springfield Presbyteries. Neosho Presbytery was organized by reason of an enabling act passed by the Synod in 1851 and the Synod of Ozark was created in 1852).

The country was developing rapidly and the demand for preaching services increased. More reapers for whitened harvest fields were sadly needed. Community after community was saying, "Come, give us a two-days' meeting, once in every six months, if you cannot come oftener. Mr. Young lived on his farm in the country. He was usually away from his home from two to four days every week attending his appointments." He occasionally made a general round of all the churches in Ozark Synod and held sacramental meetings once a year. These excursions extended from the Gasconade river on the east to the Indian Territory on the west, and from the Osage river on the north to the Arkansas line on the South. At almost every coming together of the church there were conversions and adding

tions. Meantime the demands of a growing family were pressing and at times it seemed that he would be driven to give up these missionary labors. "But always just at this point the brethren would come to the rescue by giving him what assistance they could. * * * His dear companion and partner in all of his difficulties (Aunt Ann) had much to do with Mr. Young's success in the work of the ministry. She carried forward the work and business of the farm vigorously in the absence of her husband." * * * "There is one spot on earth near where Mr. Young lived that is regarded as almost holy ground by the people of the Cumberland Presbyterian Church throughout this entire country. I refer to the old Spring River Camp ground. During the early history of the Cumberland Presbyterian Church in this county thousands of souls were converted under the ministry of Mr. Young at that camp ground. Here for many years the people would assemble for the worship of God. They would leave their homes and all their property and come together for their yearly feast. They were not afraid to leave all with God, and they, their wives, and their little ones go to serve God in their camp meetings."

* * * The church grew and multiplied rapidly under the ministry of Abel H. Burton, Solon B. Abernathy, T. B. Sitton, Mr. Young and others in this country until it was thought that the Cumberland Presbyterian Church had the pre-eminence in all this country." Probably by this last clause the biographer has reference to Lawrence county with at least parts of Dade, Jasper, Newton and Barry counties. The Civil war broke in on the church when it was at the height of its prosperity. Mr. Young sided with the Union and for a time was compelled to seek refuge within the lines of the United States army at Springfield. His great influence made him a shining mark, and conservative though he was, the Confederate soldiers regarded him as a dangerous man to their cause. Subsequently he went to Rolla, lived in banishment for a time—preached to "refugees" and returned home stealthily. Two armies had devastated the country and in their wake came a third more to be dreaded than either—the "Guerillas." "In the fall of 1864 * * * Revs. C. C. Williamson and R. J. Simms appointed a meeting to be held in Mt. Vernon. * * * A few days before the time for this meeting to commence General Sterling Price made another raid through the State of Missouri, * * * and in consequence of this Mr. Williamson and Mr. Simms both failed to attend their meeting. Mr. Young attended this meeting alone. * * * The working male members of the church were mostly girded up with weapons of death. * * * Just before the time came to close the meeting, the power of God

came like a rushing mighty wind, and it filled the place where they were sitting. * * * There stood up an exceeding great army of witnesses for Jesus. The meeting not only affected the town, but it reached to the country for miles around. After the meeting had continued for about two weeks it invaded the ranks of the army, and some of the soldiers fell like dead men before the Divine Power. When the anxious were called, and the altar of peace was filled with strong-hearted men and soldiers armed, * * * Mr. Young would first pass around among them and disarm them, to prevent any accidents, then he, with his working force, would encourage and instruct the anxious to close with offered salvation now. * * * The meetings continued for more than three weeks. * * * There were about one hundred converts, and about sixty of that number joined the Cumberland Presbyterian Church. * * * Before the meeting closed Mr. Young raised one thousand dollars in money and good subscriptions to satisfy a debt hanging over the Cumberland Presbyterian Church property in the town of Mt. Vernon." The ravages of war left but two ministers in the bounds of Ozark and Neosho Presbyteries. Mr. Young attached himself temporarily to the Springfield Presbytery. "He had the entire territory of what was before the war the Presbyteries of Ozark and Neosho, but at the close of the war a desolate, burned and devastated district of country. * * * This entire territory was left to Mr. Young. It is true Mr. Simms labored some with Mr. Young in this territory, but his work was then confined to the territory north and east of Springfield." In young manhood he had helped to make "The wilderness blossom as the rose." But now that his head was silvered the garden of roses was burned over. And the planting must begin anew. In this work he was hindered by the "iron clad oath" in the new constitution of the state, which he believed subverted the first principles of free government and would drive the gospel from the State. But the State failed in her effort to come into compact with the United States until she restored religious liberty, and now the difficulty was with the ministers who were yet on the war path. The territory of Ozark Synod was attached to Missouri Synod, and Springfield Presbytery embraced the southwest part of the State. At the spring session in 1866, Mr. Young and Rev. A. Delzell were appointed to "travel in the destitute portions of the Presbytery for the next six months." Like Paul and Barnabas, they visited the brethren in every place where they had hitherto preached the word. They had protracted meetings, resuscitated moribund churches and ministered to the people in their homes wasted by war and pilage. Again in the spring of 1867 Mr. Young was appointed on

a similar mission. This time his traveling companion was Rev. Garnett Davenport. So extensive was their field that it required two months to make one round. Yet with Pauline fervor and endurance they went forward. And the hand of the Lord was with them and multitudes were obedient to the faith.

Mr. Young continued his work in the bounds of Spring River congregation from the fall of 1867 to the spring of 1869. Then the Springfield Presbytery appointed him to travel throughout its bounds to solicit money to liquidate the debt of the Springfield Church. "He told them that he had been a long time in the field, and that most of his life had been spent in missionary work. He felt like that he would not live many years; that his family had undergone all the hardships incident to the life of a minister in a frontier country and that he was preparing that year to build a house for himself and Aunt Ann to die in, and that he hoped the Presbytery would not think of sending him again into the missionary work." But the Presbytery could not excuse him. Rev. John Hudson was appointed to fill his place for six months in the home church and Mr. Young was obedient to the Presbytery, and successful in his efforts. The work of the Presbytery had so grown out of the desolations that in the spring of 1871 the three Presbyteries of Springfield, Ozark and Neosho were constituted as of yore and the Synod of Ozark was reorganized at Springfield in October, 1871.

Mr. Young continued in the active ministry, though with failing health until the end came, March 13, 1880. His triumphant death recalls the words of the great apostle to the Gentiles:

"I am now about to be offered and the time of my departure is at hand. I have fought a good fight, I have finished my course. I have kept the faith; henceforth there is laid up for me a crown of righteousness."

On the 15th day of March, 1880, a funeral discourse was delivered in Zion church by Rev. J. B. Fly and the body was interred in the adjoining cemetery. To Mr. Fly he had committed the material for a sketch of his life and to him he had commended his beloved Zion church, saying: "You take charge of my church. I have preached for them for forty-three years, but my work is done; in a short time I will be at home." On the 8th of May, 1880, an association was formed to place a monument at his grave. Popular subscriptions were made throughout the bounds of the three Presbyteries, and a committee consisting of James M. White, Rev. J. B. Fly and Geo. W. Rinker selected the monument.

“Life’s labor done as sinks the clay,
 Light from its load the spirit flies,
 While heaven and earth combine to say
 How blest this righteous when he dies.”

JAMES BELL LOGAN.

(Written by W. C. Logan.)

Rev. James Bell Logan, D. D., who labored for a dozen years in Southwestern Missouri, was born in Limestone county, Alabama, December 18, 1820. * * * When about four years of age his father moved to East Tennessee with the expectation of securing some Indian land which had been put on the market and known as the Hiwassee Purchase. * * * All the available land had been purchased before his arrival and he was compelled to lease school land under adverse circumstances. Here, toiling night and day, to help his father, young James lived until he was fourteen years of age. At this time his father moved some sixty or seventy miles west, into what was called the Cherokee country, where the family lived for seven years, having at first no neighbors to speak of except the Indians. * * * In the spring of 1842 they moved to Lawrence county, Missouri, near King’s Point.* There a cabin was erected, and about half the floor laid when the father died, leaving James as the one upon whom the family cares rested.

His mother was a sufferer from asthma, and there were a younger brother and a sister to care for.

At this time James was about 22 years old. He purchased some improved land, to pay for which he taught school in a Mr. Carr’s house. It was here that he met Miss Mary Stephenson, with whom he was united in Marriage February 16, 1843. Two girls were born to them. When Spring River Academy was built he was put in charge, and continued in that capacity for a number of ears, and until a Mr. King from the east took his place. Mr. Logan’s wife did not live many years.

Mr. Logan’s parents were converted under the preaching of Rev. Robert Donnell, a distinguished Cumberland Presbyterian minister in Alabama, who also baptized this first-born son. When the family was living in East Tennessee, religious privileges were few. At a camp meeting held by Cumberland Presbyterians, James, then about twelve years old, professed religion, and about a year later joined the church. In his seventeenth year he united with Presbytery and was licensed in his twenty-first year by Hiwassee Presbytery. After going to Mis-

*N. B.—King’s Point is in Dade County, not far from Lawrence.

souri he was ordained by Ozark Presbytery of the Cumberland Presbyterian Church in 1843. In 1849 the General Assembly met at Princeton, Ky., and Mr. Logan went on horseback with a family of Kimbros, who were to visit relatives near Bowling Green. After the Assembly Mr. Logan went to Bowling Green, that he might return with his companions in travel; but a sick child of theirs delayed the return journey. Meantime Mr. Logan formed the acquaintance of Miss Susan Hendrick, who became his bride in October of that year. He took his bride back to Missouri in a two-horse wagon.

In 1851 Mr. Logan traveled four months in the interest of a mission church in St. Louis, of which Rev. J. G. White was minister. He went down the Missouri river from Kansas City to Boonville, visiting the camp meetings and protracted meetings in the interest of the mission. In the spring of 1852, at the earnest solicitation of many of his ministerial brethren, he located at Lexington and started a church paper, called the Missouri Cumberland Presbyterian. His expectations concerning the paper were not realized, owing to lack of proper financial backing. Rev. C. A. Davis was his pastor here, and he had Hon. R. C. Ewing for a neighbor. After a year he moved the paper for greater convenience to St. Louis, where he consolidated it with another, the united paper being called the St. Louis Observer. Sickness in the family and other reasons caused Mr. Logan to move his family in 1855 to Alton, Ill., some twenty-five miles up the Mississippi river, whither he took his paper the year following. But because of financial conditions he sold out the paper to a Mr. Cox, who continued it for some time. There were other ventures made in journalism which were a part of Mr. Logan's experience during his stay in Alton of some nineteen years. In fact, he was connected with a religious journal in some capacity most of his time.

On going to Alton Mr. Logan assumed charge of a struggling mission, without house and with very few members. But he remained in charge for seventeen years, during which time over seven hundred professed faith in Christ in connection with the services, and four hundred united with the church on confession. While here he wrote a number of books which were quite popular at the time and for years afterward. These were years of hard struggle and great sacrifice, yet fruitful in good works. For years he was connected with the St. Louis Board of Missions as President and Secretary, and in 1872 he resigned his pastorate to give all his time as General Superintendent of the Board of Missions. In 1871 he was honored by his church as the choice for Moderator of the General Assembly, which met in Nashville, Tenn. In 1875 he received the degree of Doc-

tor of Divinity from Lincoln University, Lincoln, Ill.—a school with which he had been intimately connected from its founding. In 1874, having resigned his connection with the Board of Missions, he accepted a call to the church at Taylorville, Ill. Here he labored successfully till called to his reward, September 14, 1878. His remains were taken for burial to Alton, Ill., the scene of so much of his life's labors and successes. His last words were, "All is well."

WILLIAM J. GARRETT.

Rev. William J. Garrett was born on a Tennessee farm May 4th, 1820. At twenty years of age he made a profession of religion and soon thereafter placed himself under the care of the Elk Presbytery, C. P. His education was obtained under the private tuition of Rev. Nelson P. Modrall, after which he was sent by his Presbytery as a missionary to Georgia. In company with Rev. W. W. Hendrix he rode a circuit of two hundred miles and preached on week days as well as on Sundays. In March, 1843, Mr. Garrett was ordained and for about nine years he supplied churches in his native state. In the fall of 1852, accompanied by a brother, he came on horseback to Southwest Missouri, to consider the spiritual destitutions of this region. The field was inviting to one who sought to build up the kingdom in waste places. Mr. Garrett bought a farm seven miles north of Springfield, returned to Tennessee after his family and in the fall of 1853 returned with his wife and four children to his Greene county farm. Immediately he began an active itineration and ministered to numerous congregations—notably Mt. Comfort, Walnut Spring, Pleasant Hope, New Providence and Springfield. Induced by the urgent call of the Greenfield Church, and the superior school facilities, there in the fall of 1855, he sold his farm and began his monumental work in Dade county. Mr. Garrett was much in demand for Sacramental meetings. His sermons had a freshness and variety that attracted attention and were delivered with great unction. He organized and established various congregations in Dade, Lawrence, Barton and Cedar counties, and preached and labored for days and weeks in Marionville, Aurora, Verona, Pierce City, Sarcoxie, Carthage, Iantha, Milford, Mt. Vernon, Stockton, Ash Grove, Everton, etc., as well as many rural communities. His last work was at Neosho, Mo. After a three years' pastorate there he yielded to the weight of years resting so heavily upon him, and retired from active duties. He returned to Greenfield and resided there until the death of his wife in 1903. Since that time he has made his home with his oldest son, John E., in

Springfield, Mo. Now in the ninetieth year of his age, he is still able to read and to meditate on the ways of God with men. He continues to walk about three miles daily. Of the three men whose labors were truly apostolic in the planting of Cumberland Presbyterianism in Southwest Missouri, and in rehabilitating it after the desolation of war, Mr. Garrett alone remains. Young and Montgomery have long since entered into their reward. Of the three it is probable that Mr. Garrett excelled in scholarly attainments and he evidently gave more attention to the educational interests of the Southwest. But this did not detract in the least from his pulpit work. He felt like Paul: "Woe is me if I preach not the gospel." He was an exemplary Presbyter and the annals of his Presbytery give evidence of his punctual attendance and conspicuous interest in all that pertained to the well being of his church. Wise in counsel and versed in all that pertained to the progress of his church he was frequently sent by his brethren as a commissioner to the General Assembly.

REV. R. J. SIMS.

"Let the elders that rule well be counted worthy of double honor." As an elder, R. J. Sims obtained a good report. He was elected to that position in the Mount Comfort Congregation in Williamson county, Tennessee, in 1852, and in 1856 was elected to a similar position in the Mount Comfort church, Greene county, Missouri. Gradually he began to perform the functions of a teaching as well as a ruling elder, and was soon ordained to the work of the ministry. Before and after the war his labors were abundant in the northeast part of Greene county and in other parts of Southwest Missouri. But while his work in the pastorate is worthy of mention he is remembered conspicuously as a type of new kind of evangelist in the church. "A natural, simple manner was a rare thing in those days of pulpit thunder." The incidents that follow are taken from McDonald's history:

"One of our aged ministers once traveled some distance to attend the meetings of Rev. R. J. Sims. * * * There was an immense congregation. The evangelist made a very simple, earnest address with no loud tones, violent gestures or exciting appeals. The talk was conversational, and in subdued accents. Then the speaker asked those occupying the four pews in front of the pulpit to vacate them, to accommodate the penitents. To the aged preacher who sat behind the evangelist this seemed a foolish proceeding. 'Four seats indeed!' thought he. 'If one mourner comes forward it is more than I expect.' The evangelist said, 'Let all who want to be saved here today come quietly

to these seats.' In a few moments all four seats were filled; then four more were called for and filled; then two more. The visiting preacher was amazed—almost frightened. He continued with the evangelist a week, and watched him closely, to find out how all this was accomplished. The first day and night he found that the evangelist spent about six hours alone in prayer, and that he gathered two or three chosen ones to join him in short, special prayers. This was the daily programme. The secret of his success was that God was with him."

"The Rev. R. J. Sims was holding a meeting in Arkansas. Two sisters were attending, one a Christian, the other not. The Christian sister asked Sims what he thought about fasting. He is an earnest believer in its efficacy. He gave the young lady incidents pointing to the divine blessing on fasting as a means of grace. She resolved to observe a protracted season of fasting and prayer for her sister's conversion. At the closing hour of her appointed fast she was seated beside that sister in the church. Up to this time no indications of any answer to her prayer had been given. The unconverted sister had made no public demonstration of interest or concern; but now she arose to her feet, and, extending her hand, very quietly said, "Your prayers are answered. I am saved."

"At one of Mr. Sims' meetings, a woman who ridiculed experimental religion carried her Bible to church and made a vigorous canvass among the mourners, trying to prove that the minister's teaching about repentance, and faith, and the love of God in the heart, were unscriptural and false. She was noisy, insolent, and persistent. Sims inquired about her and learned that her parents were good Methodists. Taking an elder with him to the grove the two joined in prayer to God for the fulfillment of the promise made in Psalms 74:10-12. The meeting went on, and the mocker pursued her opposition. Then her daughter was among the rejoicing converts. The mother railed on her, argued with her, but the daughter, after hearing respectfully all that her mother had to say, replied calmly: 'I can not but testify to what I know and feel in my own soul. I know I am happy in Jesus.' At this the mother fell prostrate and began praying for salvation. She continued to seek, until she was enabled to testify before the whole congregation that she now knew for herself the reality of that spiritual experience which she had ridiculed."

"At one of the meetings * * * a band of unconverted men determined to break up the meetings. Sims went to God in fasting and prayer. The wife and daughter of the ring leader of the band became deeply concerned about their souls, and went to the mourner's bench. This enraged the wicked man.

At the next service he took his stick and went with his family to church, declaring it to be his purpose to beat the preacher with his stick. Sims, who had just ended one of his seasons of fasting and prayer, made his usually solemn though simple talk, and then started through the congregation to the spot where the man with his stick was seated. There was a power in the preacher's presence which made this boastful opposer of religion tremble. Along with this power, given in answer to prayer, the minister showed that fearlessness which the conscious assurance of divine protection always imparts. As Sims approached, the ruffian retreated, leaving the church and going to his home. The wife and daughter were converted that day and when they entered their house they found the wicked man prostrate in prayer. He was at last converted and went to work for other lost souls. He held prayers in his family, and gave of his money freely to the cause of Christ. Other violent opposers were also reached by the Holy Spirit, and became part of the praying band."

For some years Mr. Sims has lived in retirement in Mount Vernon. About fifteen years ago I heard him preach and the quiet pervasive power of his message stamped itself upon my memory so forcibly that I recall that sermon to this day.

GEORGE W. BROWNE.

The religious debater belongs to a species that is practically extinct and if here or there a living specimen is discovered he is not properly regarded as an example of the survival of the fittest. And even in the eocene era to which he belonged the individual who could have a revival follow in the wake of his discussions was a rarity. Such an one was George W. Browne—probably the ablest—most aggressive contender for the faith as formulated by the C. P. Church who has labored in Southwest Missouri. Doubtless religious debates were at one time essential. They served the double purpose of indoctrinating the masses at a time when religious literature was not so plentiful, and they made the contending hosts careful in the formation and perpetuation of their tenets and no doubt in so doing lopped off some excrescences and brought the denominations in this indirect way into closer vital harmony. To George W. Browne was accorded the task of indoctrinating many of the people and churches in this section of the state. Himself the son of a manse he is survived by a ministerial son who is an ardent admirer of the union of the churches. Mr. Browne was of Scotch-Irish lineage—a son of one of the pioneer Cumberland preachers, and was born in Crawford county, Mo., Dec. 13, 1833. At ten years of age he pro-

fessed a saving faith in Christ; and was ordained by the C. P. Presbytery of St. Louis in 1862. He served his country as a Union soldier, then as chaplain from '63 to the close of the war. Denied the privileges of a college education by dint of hard study he acquired a mastery of the English language, was skilled in dialectics and spoke with ease, fluency, persuasive and argumentative power. An ardent admirer says: "As a theologian he had no superior in his church." He was especially versed along controversial lines and declared that if the Bible were destroyed he could reproduce his part from memory. Mr. Browne came to Southwest Missouri in 1874* Here he located on a farm near Lockwood. From time to time he served as stated supply the churches of Greenfield, Mt. Zion, Ash Grove, Mt. Vernon and Verona. "But he was mostly an evangelist most all his life." He is characterized as "doctrinally evangelistic," and is said to have possessed great spiritual power.

He held public debates with debaters of the Christian church as follows: at Mt. Vernon with Caskey; at Aurora with Cunningham; at Walnut Grove with Clark Braden and at Greenfield with James Tennison.

In the language of his son: "The M. E. Church at Red Oak, Mo., had been ruined by the Campbellites. They secured G. W. Browne to deliver a series of lectures on The Church, Baptism, etc. A worldly farmer and stock feeder attending became intensely interested. His wife a bitter Campbellite refused to go until near the end and hearing that Browne would prove that Jesus was not immersed went to scoff at his attempts. * * * (I will give her own words about as she told them to do.) 'I had never met your father, but had heard he was always fighting our church. I just hated the ground on which he walked. I tried to keep my husband from going to hear him but could not. I saw he was intensely interested. I went the night he was to prove Jesus was not immersed to treat him with contempt and laugh at his failure. I saw a gentleman, humble, learned, profound, impressive and spiritual. My contempt soon turned to admiration. I was soon lost in something entirely new. I thought the church house was a wall of melting wax and heaven was coming down to earth. Soon I arose and said, Brother Browne, I have never been baptized. I want to be baptized. He baptized me.' Not long after this a C. P. Church was organized at this place." The son continues: "In October 1901, I * * * held a two week's meeting and organized a C. P. Church at Wetumka, I. T., * * * I met a Mr. Mackey there. * * * He

*1875 according to the Biography of A. A. Young, which speaks of him as a valuable accession to Ozark Presbytery, "a man of great intellectual ability both natural and acquired, and a profound theologian."



J. P. FLY

and his wife went into the organization. * * * He told me this story. 'Your father came to my father's house 29 years ago. * * * Near West Plains, Mo., held a meeting; organized a C. P. Church and out of that organization have grown five other C. P. Churches of which West Plains C. P. Church is one."

Mr. Brown's last and ablest discussion was on the subject of "Justification." The Syllogistic reasoning of this debate is so close and the various parts thereof so intimately associated that if one begins to quote he is liable to be betrayed into continuing at too great length. The discussion, it is hoped, will be given to the Christian public in printed form. The St. Louis Presbytery made Mr. Browne a life member of the Missionary Board of the Cumberland Church. Mr. Browne died February 17, 1887. The following March the Presbytery gave this token of esteem:

"Whereas, In the death of Rev. G. W. Browne this Presbytery has lost one of its most honored and useful members and ministers, and, Whereas, we as a body desire to express our appreciation for the labors of this very dear brother; Therefore, Resolved, that Rev. D. W. Cheek and Elders Isaac Preston and J. W. Leathers be appointed to solicit funds for the erection of a suitable monument to place over the remains of our departed brother and when a sufficient sum shall be provided to purchase the same, with suitable inscription, approved by the widow of the deceased."

JOHN B. FLY.

During the first half century of its existence in Southwest Missouri—and perhaps a little longer—the Cumberland Church possessed two elements of strength, an unusual number of able active and aggressive laymen, and a ministry reared largely in its own churches. The sons of the church—born within its pale, baptized at its altars and received by its Presbyteries as candidates for the ministry then set apart by solemn ordination to the holy office were to the Manor born. They needed not to be acclimated and they understood the peculiar characteristics of the people on the borderland and on the crest of the Ozarks.

Rev. John B. Fly, the son of J. N., and Nancy Fly, was born in Barry county, August 16, 1840, and was reared on a farm near Corsicana, Mo. On the last day of December, 1867, he professed saving faith in Christ and united with the Mount Joy Cumberland Presbyterian church. He was educated in the public schools and for nine years taught school in Barry and Lawrence counties. The records of Springfield Presbytery state that

on the first day of October, 1870, J. B. Fly, Baxter Fullerton and M. J. Scott gave evidence of their experimental knowledge of religion and of their internal call to the ministry and were received as candidates. Shortly after this the Presbyteries were reorganized along the lines existing prior to the war and Mr. Fly passed under the Presbyterial supervision of Neosho Presbytery by which he was licensed March 17, 1871, and ordained March 17, 1872. The newspaper clipping from which I received this information also said that he was received under care of Springfield Presbytery March 17, 1870; but the records of the Presbytery give the date as October 1st, 1870. I do not know whether the writer in question, or the subject sketched was a descendant of the sons of the Emerald Isle, or whence the predilection for the day sacred to the Shamrock. Like his contemporary, Rev. G. W. Browne, Mr. Fly was skilled in dialectics. He was considered an able exponent of the doctrines of the Bible as taught by his denomination and was both evangelistic and doctrinal in his preaching. He was in the active work of the ministry from 1870 to 1903. During these thirty-three years he held eighteen public discussions on doctrine themes in which it is said he "never laid his honor down or lowered the standard or dignity of the Christian ministry, his opponents themselves being judges." Mr. Fly was elected a commissioner to the general assembly six times, three times he represented Neosho Presbytery, twice he represented Ozark Presbytery and once he represented the Presbytery of Wichita. After an intensely active ministry of about thirty-three years Mr. Fly was compelled by the infirmities of the flesh to rest from his labors for about three years—calmly waiting until he should see his Pilot face to face. He died the 28th of August, 1905. On the 28th of March, 1858, he led to the matrimonial altar Miss Susan E. Woodward. With their four living sons and three daughters she survived him. In the Mount Joy church where he had professed his Saviour nearly thirty-eight years before, Rev. W. C. Hicks conducted the service over his remains.

To Mr. Fly, in conjunction with Rev. L. A. Dunlap, we are indebted for that exceedingly interesting biography entitled "Life and Labors of Rev. A. A. Young." Mr. Young had collected the materials for an autobiography—but when it became evident that he would not be spared to complete the work he committed the materials to Mr. Fly. He undertook the task of publishing the memorial **Con Amore** and produced a work worthy of his efforts albeit he was led into some inaccuracies as to dates and minor statements by reason of the fact that he neglected to verify Mr. Young's memory.

BAXTER P. FULLERTON

Before I entered the ministry most of the ministers that I greatly admired and who left the deepest impression on me were men with whom I had little personal contact. The same is true to a limited extent since I have been in the ministry. There may be a streak of heterodoxy in my make-up. But when I sit in the pew if a minister feeds my soul and if I know that he stands four-square for truth and righteousness—it is altogether a secondary consideration as to whether he ever knows me by sight, or ever greets me with anything more than a formal passing of the time of the day. Many men of prominence and power have a reserved disposition and are so preoccupied with larger affairs that they have failed to cultivate those characteristics that make a man one of the common folks. For one I can greatly admire such a man—though at a distance. If he shows no disposition to get near me, I am apt to show none to get near him. But I am just as sure not to criticise him for being cold until I have started toward him and gone at least half way. The intimacies of personal friendship are one thing; an appreciation of a man for his work and worth is another thing. Of the prominent men in our church Dr. Fullerton is one of the most approachable with whom I have formed an acquaintance. In the corridors where the Assembly meets in a committee room, on the floor of Synod or in your own home he is always plain and always approachable. He was reared in the foothills of the Ozarks—near Pleasant Hope—then called Pin Hook. There on the twentieth of March, 1851, Andrew Washington Fullerton and Harriet, his wife, rejoiced in the birth of a son, whom they christened Baxter. W. J. Haydon, a veteran Sunday school missionary, says that forty years ago he found him a bashful barefooted lad and enticed him into Sunday school by playing with his dog and cat; and Rev. W. C. Hicks says that one of young Fullerton's past-times was to challenge other lads to eat green persimmons to see which could look the homiest. We have no accurate information as to whether or not the narrator of this incident was a successful competitor! For three and a half years Mr. Fullerton attended McGee College at College Mound, Missouri. How far beyond *amo, amas, amat* he delved in classic lore I can not say, but

“In the spring the young man's fancies
Lightly turned to thoughts of love.”

and although the college ceased to be in 1874 the attachment formed for the President's daughter—Miss Callie Mitchell—outlasted the institution to which it owed the opportunity of its

birth and for many years she has been the mistress of the manse.

Deprived of this first college home he then entered Drury College and graduated in 1876. Three years later he completed the theological course at Lebanon, Tennessee. The degree of Doctor of Divinity was conferred upon him by his Alma Mater and in 1908 he received the Degree of L. L. D. During his school days Dr. Fullerton made vigorous exercise of his pulpit gifts. He conducted revival meetings in various parts of the Presbytery and for three years supplied the Mount Comfort and Pleasant Hope churches. At the close of his seminary course he took charge of a mission church in Kansas City. This mission had the financial backing of the Presbytery of Lexington and was under the conjoint guidance of the Presbytery and the Board of Missions. He began work there in September, 1879, without the promise of any definite salary. On the first of January, 1891, he relinquished the work in Kansas City to become pastor of the Lucas Avenue church in St. Louis. This pastorate he resigned August 1st, 1906, to accept the Field Secretaryship of the Board of Missions for the Southwest. His previous training as well as native gifts admirably adapted him to this work. For twelve years he was President of the Cumberland Presbyterian Board of Missions and Church Erection, and for eight years he was editor of the Missionary Record. In the Cumberland branch of the church Dr. Fullerton was one of the potent factors in the reunion. I have heard him say that when the Presbyterian church appointed its evangelistic committee he said to himself that one plank in the Cumberland Platform was gone, and that when the Presbyterian Church revised its Confession he said the platform itself is getting mighty shaky. When then the Cumberland church exhibited such men of piety, zeal and soundness of learning as Dr. Fullerton we said they look just like ourselves, we ought to get together! It was my privilege to be a commissioner to the Reunion Assembly of 1907. On returning home I gave my congregation a report in which I said: "The next assembly will meet in Kansas City and I predict that a Missouri man will be Moderator"—having in mind at the time the subject of this sketch. The fulfillment of this prophecy is a matter of history. And if the wise supervision of Dr. Fullerton is continued in the Southwest who knows but what these hills are enduring to hardship other limbs that will stand up under the strain of responsibilities of leadership in the reunited church?

GEORGE F. HARBOUR.

If gospel fervor makes a man a lineal descendant of the early Cumberland Presbyterian ministers few of the younger



M. A. PRATER



G. F. HARBOUR

men in the ministry in Southwest Missouri can claim a better title to that descent than George F. Harbour. I asked him for facts concerning his life and characteristically he began with his conversion in 1886 at which time he united with the White Oak congregation of the C. P. Church. There he served as Ruling Elder until Neosho Presbytery laid hands of ordination on him in the fall of 1891. In the Spring of 1892 he closed an attendance of four years in the Ozark College—Greenfield, Mo., and moved to Mount Vernon, and took charge of three country churches as stated supply. He remained in charge of two of these churches for six years and of the other one for nine years. Here his preaching was "with demonstration of the Spirit and of power." During this ministry over seven hundred persons professed faith in Christ and between three and four hundred whitened with the church. Mr. Harbour was then engaged to serve the Mount Vernon church and rendered faithful service there for the six years. Large numbers were added to this church, an indebtedness of nearly two thousand dollars was liquidated and over a thousand dollars were expended in needed improvements. He was an earnest advocate of the union of the Presbyterian and Cumberland Presbyterian churches and demonstrated his faith by his works in effecting the harmonious union of the two churches in Mount Vernon. Mr. Harbour is especially efficient in pastoral evangelism. He has an intense passion for souls and is an indefatigable worker. His favorite pastime is drawing the reins over a fine and spirited horse of which he is a prime judge. And while this predilection may have something to do with making him a capital mixer among men it has left him with a name untarnished as wherever he is known his name stands for the synonym of honor and worth.

REV. W. C. HICKS.

The alumni of Cumberland University cherish fond memories of an annual observance in that institution known as "the Election of a Bachelor of Ugliness." When or for what purpose the practice originated I do not know. But according to time-honored precedent in April, 1898, the beauty, culture, youth and wisdom of the University of Lebanon, and of its environs assembled in Caruthers' Hall a thousand strong to witness the pageant. It was a time when the sages of faculty and Board, the belles of society and the sturdy men of affairs donned their best attire and gave themselves up to frivolity with the young collegians. The literary, legal and theological departments each had its candidate, and each candidate was brought before the electing constituency

by a nominating and a seconding speech. On general principles the theological department was at a disadvantage. It was slightly outnumbered by each of the other departments and was not altogether exempt from their contemptuous airs. W. C. Hicks, of Greene County, Missouri, was a raw recruit in this department, the session in question. He was much older than the other students, married, bronzed and innocent of any attempts to keep up with the fast set. A few of the young theologians had discovered his native wit and sarcasm, and hence he was selected to make the seconding speech for their candidate, Will Darby, and arrangements were so manipulated that Hicks should speak last. His colleague, like the other four speakers, as well as the dignitaries that occupied the platform, was faultlessly attired in a full dress suit. Hicks wore a Prince Albert coat that had seen hard service and pantaloons carelessly stopping above his shoe tops and void of creases. The old hall reverberated with bombastic and eulogistic oratory until Hicks' time came. He arose, peered around awkwardly and then began in this strain: "I am forty-eight years old. I have stood on the bleak shores of the Atlantic and watched its waves flow in. I have traveled to the peaceful Pacific and observed its mellow waters. I have been to the great lakes on the north and the muddy gulf on the south. I have lived in eighteen States and have come near being drowned in the Arkansas River three times, but this is the first time I was ever asked to play second fiddle at a fools' convention. The wit and drollery that followed this preoration won the election of Darby on first ballot. The illustration is characteristic of the man. When your program is too long anyway put Hicks down for the last speech. He can awaken a sleepy audience with droll nonsense and induce them to listen to a few grains of sense. A friend said to me recently that he would have been a power if he had been well educated. I am not sure that the Lord ever intended for him to be highly educated. He is endowed with native gifts of wit, sarcasm and judgment, received some book learning at Pleasant Hope Academy and imbibed some theology at Lebanon, and was educated in the great University of Experience. For five years Mr. Hicks was Synodical Superintendent of Missions for the Cumberland Synod of Missouri. Two years he labored in Central Missouri. The rest of his ministry has been spent in his native heath—Southwest Missouri. At present he is serving the Presbytery of Ozark as pastor-at-large. Possessed of executive ability and a knowledge of men, he is admirably adapted to this work. He can go into a moribund church, discover its possibilities and awaken it to an effort to realize these possibilities, and he is thoroughly imbued with the conviction



J. T. BACON

that the hope of the church rests in the country congregations. Among the former Cumberland Presbyterians he is known all over the State, and many of them have responded generously to his characteristic appeals for missionary funds. Mr. Hicks is thoroughly delighted with the consummation of the union and declares that he is Calvinistic to the core.

REV. JOHN T. BACON.

Destructive critics in days to come may have an easier time in disproving this story than they have had in convincing us that William Tell never shot the apple, and Washington never possessed a little hatchet. Nevertheless I give it as I received it, for what it is worth:

More than a quarter of a century ago, in the hills of Crawford County, Missouri, there was a long, lank country boy, who went to town to see the sights one chilly autumn day. The boy had grown so rapidly that his trousers failed to meet his socks by several inches, and as he stood gazing in at the store windows, shivering with cold, a benevolent lady took pity on him and gave him a pair of stockings. The boy received a new impulse to do good, subsequently entered Missouri Valley College, graduated in 1896, completed his theological course at the Lebanon Theological Seminary in 1899, and in the month of May, 1909, his alma mater authorized him to sign his name Rev. John T. Bacon, D. D. Dr. Bacon supplied various churches while in school and exercised his gifts freely. He was ordained in March, 1893, by the Presbytery of . and during his course in Missouri Valley College saw two hundred and forty-seven persons profess Christ under his ministry. He entered upon his work in Springfield the first Sabbath in June, 1899, and the following year was installed pastor of the First Cumberland Church. By natural predilections, by training and by grace, Mr. Bacon is a pastor. I was unhitching my horse at his post one day when a huckster at my back exclaimed: "There lives the best preacher and the best singer in this town." As warm-hearted and friendly as Mr. Bryan, whom he strikingly resembles, by the sheer power of personal popularity, he has kept latent most of the opposition to union in his church, and although stringent efforts from without have been made to storm this citadel, only an insignificant minority has gone out. With a commanding presence, a sonorous voice, a rich fund of homely illustrations, and an intense zeal, Dr. Bacon is popular in the pulpit and on the platform, especially with young people. He is closely identified with all that makes for the well-being of the city; for several years has been manager of the

local Chautauqua and is gaining more than a local reputation on the lecture platform. In the earlier years of his ministry he devoted considerable attention to evangelistic services, but for several years the demands of his growing parish and the calls for all sorts of addresses have engrossed his attention until he has had to turn a deaf ear to most of the appeals from pastors and churches for evangelistic aid.

Mr. Bacon's pastoral work is signally successful. His people call on him under almost all conceivable circumstances and at almost any time, night and day. He spends a large part of his time in their homes, offices and on the streets, and gathers material for sermons as he goes from place to place. The people rally to his leadership. The various organizations of the church are aggressive and the pastorate bids fair to be a long one. I have often thought that the *esprit de corps* is stronger among the former C. P. ministers than among those of my own branch of the church, and have fancied that this is probably due in part to the fact that their theological education was more centralized. Mr. Bacon has this spirit in a large degree, but confines it in no sense to the former C. P. ministry. He is a prime favorite in Presbytery and Synod, and his brethren in the ministry seek his counsel and relish the hospitality of his home, whilst his purse strings are oftentimes open to those in need.

JOSIAH F. DANFORTH.

If the records of the Presbytery are a faithful criterion the subject of this sketch was the leading elder in the Presbytery of Neosho-Ozark during its first decade. Josiah F. Danforth was born in Tennessee August 23, 1800. On the 30th of December, 1830, he married Miss Letitia Prather, and after a brief residence in Gasconade county, Missouri, which began in September, 1832, they settled in Greene County. "At that time there were only four farms in Taylor Township." Mr. Danforth secured thirteen hundred acres of land and made wise provision for the life that now is and for that which is to come. "He represented this district in the Legislature from 1844 to 1848, and was one of the ablest members of that body at the time." The Presbytery of Neosho held its second session in his house September, 1837. At this time the New Providence Church was organized, and Mr. Danforth was an elder in the same as long as he lived. Among the elders he was probably the most frequent attendant on the sessions of the Presbytery. From time to time he served as chairman of such important committees on both spiritual and financial interests as the Committee to Arrange Camp Meetings,

the Committee to Settle the Claims of the Missionaries, the Committee on the State of Religion, the Committee on the Statistics of the Church, the Committee on Raising Money for the Book Concern, and he was also the first mentioned of the Commissioners to locate a school. He was the second member on the committee to draft a form for the keeping of sessional records, and at one time was a member of the committee to examine candidates on theology. When the Presbytery wished to raise \$100 for the missionaries in its bounds (September, 1840) he pledged New Providence Church for one-fourth of the amount, thus heading the subscription. It does not require one to be very thoroughly versed in modern Presbyterial affairs to be acquainted with the fact that even in this day of awakened lay activities chairmanships of such committees in Missouri Presbyteries are now relegated to the clergy. Mr. Danforth left such an impress on the New Providence Church, which probably gathered increment from others of the name, that to this day it is popularly known as "the Danforth Church." In 1849 he started to California in quest of health, but when he reached Las Vegas, New Mexico, his destination was changed by a Higher Power and he passed to the land "whose inhabitants never say I am sick."

MATTHEW HENRY RITCHHEY.

The name of the devout commentator might easily have been prefixed to the surname of one who would have worn it less worthily. And I have sometimes wondered whether it was given as a premonition of its wearer's character or as an expression of the devout tendencies of his parents. In childhood I knew him as Judge Ritcheby and by that title I shall call him regularly as to whether I speak of incidents in his life before or after he had earned the distinction. He was born in Tennessee February 7, 1813, and was of strictly Scotch descent. His father died when he was but four years of age and with his mother he moved first to Illinois in 1829 and then to Southwest Missouri in 1832. Their effects were carried in a wagon drawn by a yoke of steers. St. Louis was then a straggling town of 6,900 inhabitants, and Springfield was the proud possessor of one small and poorly stocked grocery store. "All Southwest Missouri was embraced in Crawford county. It was bounded east by Franklin, Washington and Wayne counties, south by Arkansas, west by Indian Territory and north by Osage river. The country west of the Ozarks and drained by the Grand river was then called the Six Bulls in the language of the Sioux Indians; in our language the Six rivers, being drained by six streams and their tributaries.

This may be illustrated by spreading wide apart the fingers of one hand imagining a fifth finger between the fourth and thumb all leading to the wrist joint just as the streams converge and form Grand river. As the country settled gradually these rivers were named Cowskin or Elk river which flows west and drains some Akansas territory, Shoal creek, Center creek, Spring river, North Fork and Neosho river." Where Springfield now stands was then known as Kickapoo Prairie. From here the road to the Six Bulls country was a dim trail. Young Ritchey and his emigrating party followed this trail for three days and came to the house of Squire John Williams about three miles northeast of the present site of Mt. Vernon. From here they journeyed to the valley of Shoal creek. In the Judge's own language: "Delighted with the scene we rolled on down the vale, though the trail was difficult of discovery until we drove into a large timbered bottom one mile west of the site where the village of Ritchey has since then grown up in Newton county. Making our way through the forest we came upon a high cliff out of which gushed a large spring of bright, clear water, rolling, tumbling, leaping, singing down to the vale beneath. This looked attractive to youngsters from the prairies of Illinois. Nearby was a log house, just built without chinked cracks, a floor or shuttered door. In front of it stood a man of whom we inquired how the road led out. By this time a woman moved the quilt which covered the aperture for a door, and surrounded by a swarm of children came out of the cabin to do the talking. That was natural if not reasonable and was rather an indication that she habitually wore the—the—the—well, never mind it indicated, taken with what followed. that she wore them. She said: "There is no road further west; if you want to travel a road you must turn around and go back the way you came." I replied: "We wish to go west as far as we can without going out of the settlement and make improvements." Here the old man broke in and said: "I'll sell my improvements." Mr. — asked "What will you take?" "I'll take less than the work is worth." Mr. — asked: "Will you take that yearling colt?" pointing to a colt running with us. In plumped the old lady: "Take it Jim, I want to get away from here." The trade was made, and in a few weeks M. H. Ritchey went east a mile and built a cabin for himself and mother on the site of the village of Ritchey. This house was 12x14 feet. yet he had to go ten miles to get men to help him "raise" it. The Judge's description of pioneer conditions is so interesting that it is hard to keep from transcribing it. Honey sold at one cent a pound in the comb and was so plentiful that it was used for wagon grease. Hogs were scarce and pork was

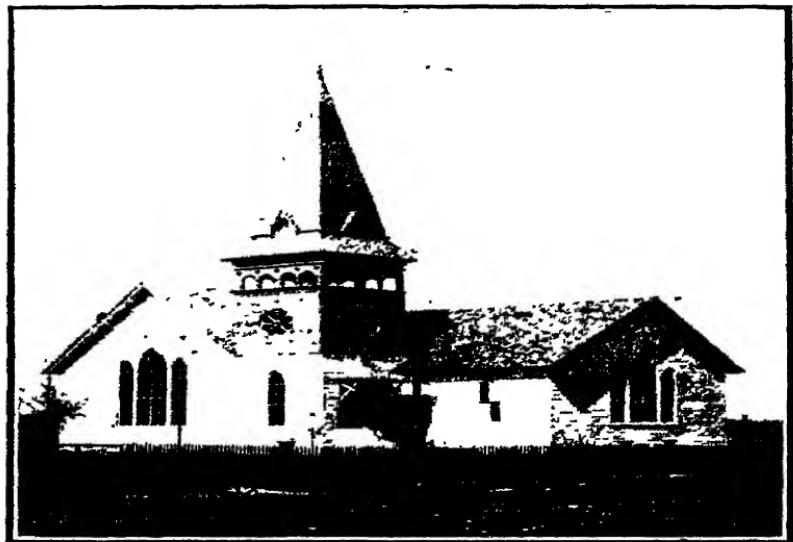
hard to get, but wild game abundant. When they got a puncheon floor and two rude bedsteads it began to look like civilization. Most of the meal was obtained by beating the corn in mortars, the finest was used for bread and the coarsest for hominy. Greene county was taken from Crawford, Barry from Greene and Newton from Barry so that . . . Ritchey lived in four counties without moving. After residing on this farm nineteen years he went to Oliver's prairie to raise stock. Here on his farm was founded the town of Newtonia. After the Atlantic and Pacific railroad was built through the county (now the "Frisco") he returned to the farm he had first settled. Though with but meager education Judge Ritchey's native gift of mind and heart soon brought him to the front as a leader of men in this section of the state where he lived for nearly 57 years. In 1835 he married Miss Mary King and to them were born ten sons and daughters. His wife died in 1855 and he subsequently married Mrs. Mary E. Clark, by this second marriage he had three children. He was elected constable in 1836 his jurisdiction extending over an area of 30 square miles. Then he was elected county judge and filled that position for several terms. He served in both branches of the state legislature, was captain of the militia, and a delegate to the state convention called to decide whether not Missouri should secede. Here his firm stand for the Union aroused much opposition among his intimate friends. During the war he was paymaster with the rank of Major. In 1854 he laid out and built Newtonia and took an active part in the establishment of Newton college. In 1871 he laid out the town which bears his name. But his record in the realm of morals and religion is brighter even than that in civic affairs. He united with the Cumberland Presbyterian church at Neosho in 1840 and was a ruling elder for many years. Presbytery met in his home in December 1841. His connection with Spring River Academy is referred to elsewhere. It was his special delight to help young men secure an education for the ministry and his counsels were eagerly sought in his presbytery which sent him to the General Assembly several times. Next to his church he evidently placed the great cause of temperance in the defense of which he wielded a strong and facile pen. But his interest did not stop here. "On the 1st of January 1884 he sent Mrs. Clara Hoffman a check of \$100 for the work of W. C. T. U. and the interesting correspondence relative to this gift leads me to infer that it was by no means the first or the last gift to the cause of temperance. Judge Ritchey died on the 18th of August 1889. His children, grandchildren and great grandchildren to the number of 44 survived him. I am told that he was superintendent of the Sunday School in Neosho

for thirty-five years. Among the treasured volumes in my library is an old Cumberland confession of Faith that he had owned. In the early seventies my father was a member of the firm of M. H. Ritchey and Co. in the little town on the banks of Shoal creek. When I to manhood grown revisited these scenes of childhood in company with my father I was given this book. That was some years before the reunion but if its original possessor looks over the betterments of the glory world on the doings of us mortals here below I know he approved, for while here his was that broad and castrolie spirit that while firmly loyal to his own branch of the church had a place in his heart of love for all the redeemed children of God.

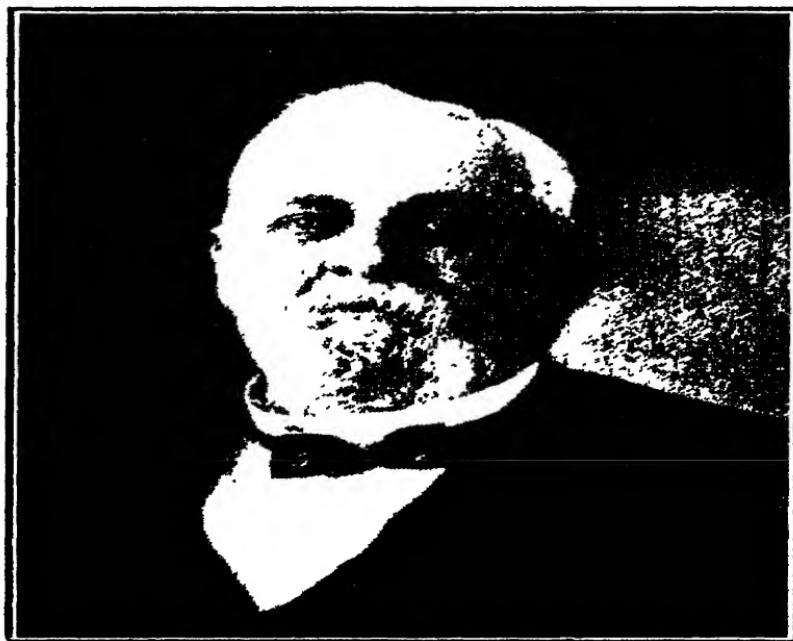
GEORGE W. RINKER.

"I returned and saw under the sun, that the race is not to the swift, nor the battle to the strong." In a frontier country where educational advantages were meager and where physical strength seemed requisite, George W. Rinker at thirteen years of age was stricken with white swelling and became a permanent cripple. Nothing daunted his career in civic or religious circles, has entitled him to an enduring place in the annals of his section of the country. He was born of German parents in Carroll county, Indiana, Sept. 20, 1837. His father's side of the house was of the Lutheran faith—and his mother's Presbyterian. In 1840 the family moved to Missouri and purchased a preemptions right to the farm on which G. W. Rinker still lives. That part of the country had not yet been surveyed but was embraced in Barry county. It is now in Lawrence county.

In 1859 Mr. Rinker was elected county clerk of Lawrence county and served in this capacity until 1864 when he was elected to the state legislature. To this latter position he was re-elected in 1866 and 1876. In 1870 he was elected Judge and probate and common pleas court. To a political career of unquestioned integrity he has added a religious career that has made him one of the most useful men in Southwest Missouri for more than the span of a generation. Converted at 20 years of age he united with the Cumberland Presbyterian church and was ordained ruling elder in the Mt. Vernon congregation in 1860. Subsequently he served as a member of the session in the Zion church and afterwards in the Aurora church. He was a member of the First Sunday School west of Springfield in Southwest Missouri and in 1860 was elected superintendent—a position he held in this and other Sunday Schools for forty-five years. The year after the organization



AURORA CHURCH



G. W. RINKER

of the Lawrence county Sunday School Association Judge Rinker was elected president and for seventeen years he retained this office. During his incumbency and with L. L. Allen of Peirce City as secretary, Lawrence county became the banner Sunday School county in the state and its famous map made by Allen has been exhibited in many states and in Rome and Jerusalem. The Presbytery elected Judge Rinker moderator three times and sent him as a commissioner to the General Assembly a like number of times. In addition to this his great interest in the work of the church has led him to attend two assemblies as a visitor. In his Presbytery he made the second speech in favor of the reunion and he says that he is now enjoying the blessings of the united church. It would probably be easier to enumerate the Cumberland churches in his section of the state that he has not helped to build than those that were the recipients of his benefactions. Nor has his generous hand failed to pour out its benison on the efforts of churches of other denominations. His tender heart has ever felt another's woes and many are the poor that will rise up and call him blessed. With all his interest in civil and religious institutions in his midst probably the cause that has been nearest and dearest is the work of fulfilling our Savior's great commission and thus is verified the saying "The light that shines the farthest, shines brightest nearest home."

CHAPTER VII.

IN SILHOUETTE.

The oral traditions and unsystematized annals of Cumberland Presbyterianism present in shadowy outline the forms of many worthies who merit an honored place in this book. As the ruins of some ancient cathedral or castle awaken conception of former grandeur even though the imagination is not entirely able to reconstruct the edifice, so my research has impressed me again and again with the conviction that the Cumberland church in Southwest Missouri has numbered in the ranks of its ministry and its laity men who help to bring the eleventh chapter of Hebrews down to date and inspire one to faith and fidelity when he

“But remembers, only,
Such as these have lived and died.”

Though the outlines remain shadowy and the memories of those he questions fail to make the forms distinct.

For various reasons I have failed to get adequate sketches of some men whose portraits I must be content to present in Silhouette.

ALFRED MOORE.

The first Cumberland Presbytery in Southwest Missouri was organized in the dwelling house of Alfred Moore in Barry county the fourth Tuesday in March 1837. The hospitable home of Mr. Moore was again opened to the Presbytery April 7, 1840.

ANDREW BUCHANAN.

GREENFIELD BUCHANAN.

The Buchanans left a fragrant memory in Arkansas to which state their labors were largely confined. The Synod of Arkansas appointed Rev. Andrew Buchanan to preach the opening sermon

at the organization of Neosho Presbytery (1837) and Rev. Greenfield Buchanan to be the first moderator. Andrew Buchanan is described as: "A cool, fearless hero; never excited, never losing self possession, never shrinking from any duty, however hard, he was well fitted for the field in which his lot was cast. Two of his favorite saying are still quoted in Arkansas. One was, 'I take no more trouble on my hands than I can kick off at my heels;' the other, 'I never let my feeling stick out far enough for people to tramp on them.' "

REV. T. M. JOHNSTON.

According to the biography of Rev. A. A. Young's, Mr. Johnston accompanied Mr. Young from LaFayette county, Mo., to the vicinage of Springfield in February, 1836. After a missionary tour through the Southwest they returned home and were ordained April 23, 1836. The same authority asserts that they were present at the meeting of the Presbytery in the dwelling house of Alfred Moore but the author mistaken as to the date of that meeting and the records make no mention of Mr. Young until the second meeting, and Mr. Johnston is first mentioned at the third session. However, Mr. Johnston's name is signed to the first minutes as "recording clerk" and he appears either in this capacity or as "stated clerk" until the division of the Presbytery. His field of labor was in the new Presbytery of Springfield, and when he left that Presbytery in 1848 it was "Resolved that this Presbytery deeply lament the loss of the counsel and support of Bro. T. M. Johnston who has been the faith (in Christ) of this Presbytery." Mr. Johnston assisted in the organization of the First Churches of Springfield and served that church as stated supply. He also ministered to the new Providence church.

J. D. MONTGOMERY.

Rev. Jefferson Montgomery came from Tennessee probably in 1839. In April of that year he attended Presbytery at the residence of George M. Gibson and was assigned work in Greene and Polk counties. Under his ministry the name of Shiloh church was changed to Pomme de Terre—(now Pleasant Hope). The history of Dade county says: "The Cumberland Presbyterian church, now of Greenfield, was organized in 1839 by Rev. J. D. Montgomery. The church was organized in the vicinity of the site of Greenfield before the town had an existence." But in a letter written by Mr. Montgomery for the biography of Rev. A. A. Young Mr. Montgomery says: "I attended Bro.

Young's camp meetings for a fall or two and saw his great zeal for the Master. He attended my first camp meeting in 1840 near Greenfield.

What Mr. Young was to the Southwest part of the Presbytery Mr. Montgomery was to the Northeast part—especially to Dade county. "His study for many years was on horse back as he went from one appointment to another, or at the plow as he toiled to support his family." He is remembered as an exhorter of unusual powers and as a spiritual general who could mobilize Christian workers and lead them in effectual service for the Master. "His field was Dade county with parts of other counties north and east of Dade. In the last few years of his life his field was contracted to the northeast part of Dade county. During the war Mr. Montgomery was known for his strong union sentiments, and his great influence made him the object of bitter persecutions by the leaders of the Confederate forces. For over a half a century Mr. Montgomery lived and labored in Southwest Missouri and in 1890 he was called to his reward.

WILLIAM GRIEF PERKINS.

If any man has served in the eldership of a Presbyterian church in Southwest Missouri longer than the subject of this sketch the knowledge of that fact has eluded my grasp. If he had lived one day longer he would have seen the sixty-seventh anniversary of the order of Presbytery for the organization of the Cumberland Union church in which he was elected a charter elder. But length of days in service is not his only claim to eminence. He was born in Kentucky May 31, 1881, and came to Greene county in 1836. Ten years later he was married to Martha Ann Beal (February 14, 1846). That fall they settled on a farm on which they lived together for nearly sixty-two years. To this pious patriarch and his wife were born nine children, seven of them surviving their parents. In the spring of 1841 the Cumberland Union church—later called Brookline—was organized and Mr. Perkins was made a charter elder. "Uncle Grief", as he was called was a noted singer and was sought far and wide as a helper in evangelistic meetings before the professional gospel singers became ubiquitous. He is remembered, too, for his loyal support of the ministry and of the educational interests of his church. On the 9th of March, 1908, old and full of days he was gathered to his father. Less than two months later the companion of his young manhood and old age went home to meet him.

THE DILLARDS.

The unique distinction of having given two sons to the ministry and two to the eldership belongs to Wm. Dillard, Senior. Mr. Dillard came from Tennessee to Greene county, Missouri, in the third decade of the nineteenth century. He settled on a farm on Pearson creek and cooperated with the Donforths in organizing the New Providence church. His sons Stephen and John entered the Cumberland Presbyterian ministry whilst his sons George and Robert became elders—the former in the Home church and the latter in the Pleasant Divide church. Another son Wm. Junior was a member of the New Providence church and a grandson—James L. is now an elder in that church.

The history of Greene county (1883) contains this sketch of George Dillard:

“Mr. Dillard was born in Monroe county, Tennessee, December 4, 1826, and is the son of William and Sarah Dillard. When he was eleven years of age his parents emigrated to Greene county, Mo., and settled upon section 8, township 59 and range 29, where George grew to manhood, and where he has always lived since coming to Missouri with the exception of three year’s service in the army. In 1862 he was commissioned as captain of enrolled militia, and served as such until the war closed. He was engaged most of the time in the defense of Springfield, and keeping the “bushwhackers” out of the country as far as practicable. Captain Dillard was married upon the 31st of May, 1849, to Miss Eliza J. daughter of J. H. and Gabella Gibson. Their union has been blessed with nine children, six of whom are now living. Captain Dillard is one of the best farmers and most enterprising gentlemen of this section, and no man is held in higher esteem in the county than he.”

DAVID ELLIOTT GIBSON.

(Written by G. W. Rinker.)

Born in Giles county, Tennessee, May 29, 1814, David Elliott Gibson moved with his parents to Southwest Missouri in the spring of 1831. This was one of the first families to settle in what is now Lawrence county. David was converted at the first camp meeting held in Southwest Missouri in 1837 (or '38) and was soon afterwards elected elder of the Spring River congregation of the C. P. church, which position he held until his death, February 21, 1888, a period of fifty years. He was twice elected judge of the county court, first in 1850 and again in 1871. Judge David E. Gibson was one of Lawrence county’s noblest

men. For integrity, moral worth and active service none stood his peer. I was county clerk when he was judge of the county court, and can say he handled the public money with all the care and painstaking that he used in his own financial matters. He died at his home near Mt. Vernon, February 21, 1888, where he had lived for fifty-two years.

GALLAHUGH MOORE.

(Written by G. W. Rinker.)

Gallahugh Moore was a pioneer settler of Lawrence county, Missouri. He bought a farm on Honey creek in the forty's, and laid the foundation for a useful life, and established a happy home. He was prosperous as a farmer, and active as a Christian worker. He was chosen an elder in Spring River congregation of the Cumberland Presbyterian church which position he filled with honor to himself, attended by great success to the church. He was faithful to his church and family, of ten. He often represented his church in its Presbytery and Synod. He died in the harness, and his mantle has been taken up by his sons.

GENERAL COLLY B. HOLLAND.

On the twenty-fourth of August, 1816, Colly B. Holland was born in Robberson county, Tennessee. In early life he was called to assist his widowed mother in the support of the two younger children, and with the burdens of manhood thrown upon the shoulders of a youth he enjoyed but meager educational advantages. But he belonged to that sterling type of men who gain a large fund of practical information from a very few books.

Mr. Holland moved to Springfield, Missouri, in 1841 and in company with his brother John established a tailor shop. He soon became identified with the commercial and progressive enterprises of the town of his adoption, was one of the incorporators of the Springfield Male Academy founded in 1859, one of the organizers of the cotton mill industry and in 1875 opened the Holland Banking House with his sons T. B. and W. C. In the Civil war he was Captain of Company D. of Phelps' regiment, assisted in organizing the 72nd regiment of the Missouri militia, and rose to the rank of Brigadier General. General Holland was a life long Cumberland Presbyterian. He was one of the charter elders of the First Cumberland Presbyterian church of Springfield organized in 1844 and in 1847 he was made clerk of the session a position he held for years. His liberal benefactions and efficient services were by no means confined to the local church.



GALLA HUGH MOORE

He was frequently elected a commissioner to the General Assembly and held a high rank among the laymen in his denomination. Like many of his contemporaries in the eldership of that branch of the church, Mr. Holland was a patron of young men studying for the ministry. He died the fifth of March, 1901.

JOHN G. KNOX.

(Written by Rev. W. C. Hicks).

John G. Knox, one of the most worthy elders of the Cumberland Presbyterian church, was born in Giles county, Tennessee, in 1838. He came to Missouri shortly after his marriage and settled in Greene county, eight miles northwest of Springfield. Mr. Knox was one of the charter members of the Walnut Springs Cumberland Presbyterian church and was an elder in that church from its organization until his death which occurred in November, 1891. He reared a worthy family of four boys and three girls all of whom are exemplary Christian citizens and owners of well regulated homes. Three of his sons have filled the office of ruling elder in the church. We feel that such a man deserves more than passing notice. He often related his Christian experience when and where he thought it would be helpful to others. He said that when he was a small boy in Giles county, Tenn., his father and mother with others in the church and community were planning for one of the old time camp meetings. All arrived on Friday evening and unloaded their camping equipment, preparatory to pitching their tents near the old spring. A number of tired mothers and children went to the spring to quench their thirst; while resting they entered into conversation as to their purpose in coming to the meeting. His mother said that her purpose was that her children might find Jesus Christ as their Saviour, that she hoped and prayed that John might be converted. Her hopes were realized and her prayers were answered. As a young Christian John felt that he was called upon to preach the gospel, but he never yielded to the call. In later life he tried to atone for what he regarded as a neglect on his part by helping other young men to enter the ministry. On one occasion a young man wrestling with the conviction that he ought to preach went to Mr. Knox for advice. The young man spoke of his impressions, said that he was willing to enter the ministry but added that he was in debt to the amount of \$500, that he was not able to pay it at present and was not willing to offer himself up to the Presbytery as a candidate under these circumstances. Mr. Knox readily replied: "This is my opportunity, if I can not go I can send someone to preach. You answer the call of God and I will assume

the obligation of the \$500 indebtedness." Fortunately for Mr. Knox he never had to pay the debt. It was his constant practice to seek the poor, the unfortunate and the forsaken and to become to them a friend in need. He was truly a good samaritan.

M. A. PRATER

The genial pastor of the Aurora Church needed not to be acclimated to the social atmosphere of Southwest Missouri. At the firesides, on the farms and in the marts of commerce in the Ozarks he treads his native heath. A Missourian by birth he received his literary training here and completed his theological course in Cumberland University, Lebanon, Tennessee, in 1892. Pastorates averaging something over three years each followed at Springfield, Steelville and Sullivan, Missouri, and Van Buren, Arkansas. His present pastorate at Aurora gives promise of continued usefulness. Mr. Prater is an evangelistic pastor, frequently conducts his own meetings with marked success and finds time each year to assist one or more neighboring pastors in evangelistic meetings. He forms and holds strong ties of friendship wherever he goes and is dearly loved by old and young for his sympathetic interest, genial disposition and powers of adaptation to circumstances as he finds them.

J. M. HUBBERT

The United Church is indebted to Southwest Missouri for its efficient assistant stated clerk of the General Assembly. J. M. Hubbert was a candidate for the ministry under care of the Springfield Presbytery and as such was dismissed from the Presbytery March 4th, 1871. For a time he was a student in Ozark College and when he was prepared for a higher course Presbytery advised him to "Repair as soon as practicable to Camp Black and enter Cumberland University." Dr. Hubbert was Moderator of the Assembly of 1889 and stated clerk of the Assembly from 1896 to the time of the union.

M. B. DeWITT

When I came to Springfield in 1895 Dr. DeWitt filled the pulpit of the First Cumberland church. In scholarly attainments, Christian gentlemanliness, suavity of manner and grace of heart the pulpits of the city have not since had his superior. In the Ministerial Alliance he was accorded merited deference and esteem. I never think of him without recalling his plea for the

study of the poets in which with telling effect, he quoted Byron's words as an illustration of the inevitable end of such a life:

"My days are in the yellow leaf,
The fruit and flower of love are gone:
The worm, the canker, and the grief
Are mine alone."

Dr. DeWitt was born in Paris, Tenn., in 1835 and died at Nashville in 1901. He graduated from the literary and theological departments of Cumberland University and was pastor of the church of Fayetteville, Tenn., until the outbreak of the civil war, when he became chaplain in the Confederate army. His subsequent labors were: Pastor at Huntsville, Alabama, 1865-1872; Book Editor of the Publishing House, Nashville, 1872-1879; Pastor M. C. Minnville, Tenn., 1879-1882; P. M. C., Keesport, Pa., 1882-1884; P. Edgefield church, Nashville, 1884-1888; Sunday School Editor and Superintendent for the denomination, 1888-1894; P. Springfield, Mo., April, 1894, Oct. 1896. Ill health laid him aside until December, 1898, when he became pastor at Hopkinsville, Ky., his last pastorate which terminated in December, 1900.

There are other names that richly deserve more than passing mention, and those who were reared in the Cumberland Presbyterian church may think that my ideas of "election" are arbitrary indeed. But could they know the futile efforts I have made to get the necessary information they would deal leniently with my shortcomings.

* * * * "Like the vase in which roses have once been distilled,
You may break, you may shatter the vase if you will
But the scent of the rose will cling to it still."

So I catch the fragrance of their lives in the broken memories of those who have known them—but fail to get characteristics and facts enough to give to them a form substantial enough to appear to the reader. Such were

THOMAS KEER, and
HARVEY T. McCUNE
of the Old Oakland Church, and
ELISHA B. HILLHOUSE
of Lawrence County, and
WILLIAM P. DYSART.

for fifty or sixty years an elder in the Mount Comfort church and a power in personal evangelism.

And they are not all dead yet.

WILLIAM McCANSE

was elected to the eldership in the Mount Vernon church before the civil war, and

A. A. YOUNG

still maintains in Lawrence county the good name inherited from his father. The Rev. A. A. Young of blessed memory. And in that general region of country the heart of the former Cumberland Presbyterian beats with pride at the mention of the honored names of

GIBSON and WHITE.

CHAPTER VIII

OTHER PRESBYTERIAN BODIES

PRESBYTERIAN CHURCH, U. S.

In 1861 the Presbytery of La Fayette embraced twenty-seven counties stretching from the Missouri river to the Arkansas line. In this vast domain it had 21 ministers, 34 churches and a communicant roll of 1,478. The counties of La Fayette, Jackson and Cass furnished 1100 of these, leaving only 378 members in twenty-four counties. The territory subsequently occupied by Ozark Presbytery had only 5 churches with 143 members. In April, 1861, the Presbytery met in Longwood, Pettis county. That was its last full meeting prior to the civil war. The three ministers who met in the fall adjourned without ceremony before an armed band of foragers. "In the spring of 1862, three ministers met in Pleasant Hill, but nothing was done, but adjourn, to meet in Hopewell church October 2nd." The pastor of this church was Rev. David Coulter. He had the joy of welcoming to the meeting of Presbytery Revs. J. W. Wallace, R. S. Symington and George Miller. It is described by the latter as "a quiet, pleasant meeting, attended by old people, women and children, and full of sadness, charity and devotion—a sort of spiritual sunset, before a long, dark, bitter and cruel night of three and one-half years duration. * * * Our Presbytery met no more until April, 1866, and when it did, it was but the fragments of what it was, a wreck in ministers, churches, members and Christian spirit. Of the 21 that met five years ago only five remained. * * * From 1861 to 1866 one-half of all the churches on our roll became utterly extinct, and in the places of 12 out of 34 no organization has ever been revived. Of the surviving organization, eleven are now (1888) in the southern connection and six in the northern four in this (Kansas City) and two in Ozark Presbytery.*

*There is evidently a mistake here as Ozark retained Ebernezer, Mount Vernon (i. e. Ozark Prairie) and Calvary Churches.

In the fall of 1866 the Synod divided. That part of La Fayette Presbytery within the purview of this volume had been stricken off the year before to constitute the Presbytery of Southwest Missouri. As for the rest, all went into the 'Declaration and Testimony' or Independent Southern Synod except the church of Warrensburg and a very few members in Kansas City and Pleasant Hill, together with one minister—Rev. George Miller. The Presbytery of La Fayette, U. S. retains the succession and the records. Its confines were once more extended to the Arkansas line. Like its predecessor before the disruption the bulk of its strength is in the northern part. The earliest work of this Presbytery in the Ozark region was near the scenes of the old Indian Missions of the New School church. The churches of this section at the disruption of the Presbytery of Osage passed into the hands of the Old School church, "by which after the war many efforts were made to revive the old churches and to establish new ones." The Presbytery of La Fayette entered this same field. On the 8th of September, 1870, it enrolled the churches of Nevada City and Virgil City, both of which were organized by Rev. J. Galbreath, the former with 13 and the latter with 15 members. The Bethany church, organized by Revs. Messrs. Montgomery, Milster and Crockett, was enrolled March 13th, 1874. These churches were all in Vernon county, and they have all disappeared from the roll of La Fayette Presbytery. Nevada City was doubtless abandoned on account of the work of the Ozark Presbytery U. S. at that place. Virgil City church by formal application was received by the same body. What became of Bethany I am unable to say. Between these efforts and the establishment of the permanent work of the Presbytery in the Ozarks several years elapsed. The churches now on the roll of the Presbytery in this section were either enrolled or organized as follows:

Lamar (Barton county), 1883; Westminster (Springfield), July, 1883, 1885 (?); Walker (Vernon county), April 26, 1889; Montrose (Pulaski county), April 15, 1896; Forsythe (Taney county), August 14, 1896; Sparta (Christian county), September 17, 1896; Crocker (Pulaski county), April 12, 1898; Tuscumbia (Miller county), April 16, 1896; Swedenborg (Pulaski county), September, 1906; Branson (Taney county), March 18, 1907. Westminster (Vernon county), date of organization unknown to the writer. At one time the Presbytery had an organization at Mansfield but that has been disbanded; whilst its church at Burnham was transferred to the Presbytery of Ozark, U. S. A. No doubt other organizations have been abandoned but as I have not had access to the records of this Presbytery I am unable to mention them even by name. The eleven churches now on the roll

reported a membership of 560 in 1908. Of this membership Lamar reported 103 and Westminster of Springfield 102.

The Westminster church has had a succession of gifted pastors including Revs. H. B. Boude, D. D., Eugene F. Abbott, A. Y. Beatty, and the present pastor, Rev. G. W. Jurey. Mr. Beatty resigned to manage the founding of The School of the Ozarks. This school under the control of the denomination is located in Forsythe, Taney county, and is modeled in part at least after Park College. Before formulating plans Mr. Beatty was sent to Park and to a number of institutions, among the mountain people of the south for the purpose of learning the best features of the various schools doing this kind of work. One hundred and twenty acres of land was secured and the first building was completed in the spring of 1907. The school was opened in the fall. It has accommodations for fifty boarders and the Boarding Department is kept full. The public school funds of the township are turned over to its trustees and the children of Forsythe are admitted without tuition. A normal course has proven a boon to district school teachers in Taney and the adjoining counties. The school is coeducational. Mr. Beatty was compelled to resign about a year after the opening of the school on account of health considerations. Since then the school has been without a President. Forsythe is reached by a hack line from Branson, about ten miles over the mountains. Already the School of the Ozarks has demonstrated its right to be.

UNITED PRESBYTERIANS

The United Presbyterian church has but two organizations in Southwest Missouri, and one of these was organized by the Reformed Presbyterian church. This church is located near Sylvania in Dade county. Reformed Presbyterians settled in Dade county just after the close of the civil war. On the 10th of August, 1871, they were organized into a church by Revs. James Wallace, W. W. McMillan and Elder James Hutcheson. Forty-nine members entered the organization and W. M. Edgar and Thomas McDermit were elected ruling elders. The church was subsequently transferred to the United Presbyterians. It has enrolled a body of sterling men and women but has paid the penalty of isolation from other churches of the same faith and order and has frequently been unable to secure the stated services of a pastor.

The First United Presbyterian church of Springfield was organized October 23, 1892. Messrs. Samuel Kidd, George Bybee and J. R. George were the charter elders. Rev. John Teaz, D. D., was the first pastor. He has been followed in the pastorate by

Revs. J. W. Long, D. D., S. A. Moore and J. H. Gibson, D. D., all men of strength, stability and piety. The church has a membership of 83, worships in a neat frame house and has a commodious parsonage.

CHAPTER IX.

COLORED CUMBERLAND PRESBYTERIANISM.

On the roll of the Old Kickapoo church are these names:

- 16 (Servant) Simon.
- 17 (Servant) Hagar.
- 18 (Servant) Samuel.
- 19 (Servant) Mary.
- 20 (Servant) Wiett.
- 21 (Servant) Charles.

Among the charter members of the First Cumberland church of Springfield is enumerated "Leah, a black woman." Similar records might be found in other Pioneer Cumberland churches and in Presbyterian churches as well. They are the pathetic mementoes of an institution that belonged to other days. Before the civil war the Cumberland church carried on rather an extensive work among the negroes and in process of time the congregations were segregated. The minutes of the Ozark Presbytery for September, 1872, contain this entry: "The stated clerk of Presbytery was ordered to address by circular letter the colored congregations in our bounds, setting forth their relationship to the Presbytery, and the duties growing out therefrom to their ministers." In October of the same year the Springfield Presbytery appointed a commission to examine Lewis Fulbright, a colored candidate under care of the Presbytery. This commission was instructed to ordain him if in its judgment such a step was proper even though he was found deficient in some branches. The reason for this instruction was based on the fact that the colored brethren had expressed a desire for a separate Presbytery. The commission was farther instructed to memorialize Synod to organize the new Presbytery in the event that said commission did ordain the candidate.

From the life of Rev. A. A. Young we learn that "At this meeting of Ozark Synod, (1872), the colored brethren in

the bounds of the Synod presented a memorial, asking the Synod to constitute them a Presbytery, to be under the care and compose an integral part of the Green River Synod of the Cumberland Presbyterian church (colored), said Presbytery to be known and styled 'The Missouri Presbytery of the Cumberland Presbyterian Church (Colored.)'"

Synod granted the request, "And thus was organized the first Presbytery of the Cumberland Presbyterian Church (colored) in the great State of Missouri."

The Presbytery is now called Kansouri Presbytery. This Presbytery met in Greenfield, Missouri, Aug. 13-16, 1908. The minutes of this session indicate that there were seven ministers in attendance and the churches given are Springfield, Bethel, (P. O. Hartville, Mo.), Oak Grove, (P. O. Hartville, Mo.), Marshfield, Greenfield, Ash Grove, Nogo—all of which appear to be in Missouri and Okmulgee, Oklahoma, and Topeka, Kansas. The Cave Springs church applied for membership in the Presbytery at this session and its request was granted. The Presbytery appointed a commission to "Take under advisement the location and operation of a Presbyterian school in Southwest Missouri." The commission consists of Revs. B. F. Foster, and H. Harvey and Mr. Wm. Smith. The Springfield church, known as Gibson Chapel, has a commodious and modern house of worship—built of brick and costing in the neighborhood of \$15,000. To make this house a possibility at least four of the members mortgaged their own homes—and I believe lost them. The church has a membership of about two hundred.

APPENDIX

PRESBYTERIAN ADDRESSES.

PREPARED FOR SPECIAL OCCASIONS.

Note.—The following addresses were prepared for the various occasions indicated under the separate addresses. It is believed that collected in this form they will add to the permanent and general value of this work. If in some instances the reader finds himself traversing the same ground twice or more times he will bear in mind the fact that they were prepared at times separated by a lapse of months or years.

THE MEN AND TIMES OF THE WESTMINSTER ASSEMBLY.

(Delivered before the Presbytery of Ozark, Monett, Mo., September, 1898).

I shall reverse the order suggested by my theme and give a sketch of the times and men of the Westminster Assembly. The limitations of my subject forbid me the pleasing task of reviewing and passing judgment upon the monumental work of these men—the Westminster Standards. We may consider the times as an interpretation of these standards, or we may ask whether or not the times were propitious for the formulation of a creed or whether or not the men were endowed with abilities of heart and mind commensurate with the task. The Westminster Assembly convened during the closing decade of the **Thirty Year's War**. It was in session when the Peace of Westphalia was declared. The Assembly gave permanent expression to the religious convictions of a large body of the reformers. In 1517 Luther nailed his theses to the door of the church in Wittenberg. In 1648 the peace of Westphalia was signed. The intervening era marks the uprising of the people against their oppressors. It was a struggle for political freedom, for intellectual freedom, for religious freedom.

When once men began to think they dared to think in the face of the frowns of a tyrant. And when once men dared to believe, they dared to believe though the stake or the tortures of the inquisition awaited them. Ever since Charlesmagne had made his donations to the church the Popes had asserted temporal power. Political and religious questions were so intermingled that the jealousies and ambitions of princes protracted the conflict between Catholics and Protestants and made it possible for Ferdinand to pass into the Beyond with the stain of ten million lives on his soul. These political complications together with the mutual jealousies of Lutherans and Calvinistes sometime arrayed Catholic against Catholic and Protestant against Protestant. The lover of pure religion reads of the lukewarmness of Protestant princes, and the jealousies that protracted the bloody conflict and is forcibly reminded of the divine lament over rebellious Israel: "O, that they were wise that they understood this, that they would consider their latter end! How should one chase a thousand and two put ten thousand to flight, except their rock had sold them and the Lord had shut them up?" For all this the general trend of this chequered narrative is onward and upward. Then as now, "A man is a man for a' that." And "there were giants in those days." Cardinal Richelieu unprincipaled but world-renowned for his statecraft, died a few months before this assembly convened. Contemporary with the men of the assembly were Galileo the scientist, and Gustavus Adolphus, who in his last battle led his intrepid warriors into the fight singing Luther's hymn, "Our God, He is a Tower of Strength." And though the hero was buried under a heap of dead, and trampled on by horses, he had given the enemy a blow from which they never recovered. To the generation preceding this belonged the noble Conde, the princely Coligni, and the illustrious Henry of Navarre. In that generation strode the majestic figure of William the Silent, who to crush the tyrant's power cried "Break down the dikes, give Holland back to the ocean," and Europe said sublime! Nor must we forget that the boyhood of the men of the Westminster Assembly was passed amid the splendors of the Elizabethan era of literature. Of that era an historian has said, "Not the age of Pericles in Greece, the Augustinian age of Roman letters, the age of the Medici in Italy, or of Louis XIV in France was equal to the era of Elizabeth in its splendid outburst of intellectual activity."

It was then that Shakespeare wrote his 37 plays in which "he has poured forth for us and for posterity the swelling, the heroic, the sublime symphonies of love and battle, mingled with the mutterings of remorse, the cooings of hope, the dying ac-

cents of despair." It was then that Francis Bacon lived, of whom it has been said "A brain as luminous as that of Plato—a thinker, a philosopher—an iconoclast knocking the bust of Aristotle from the pedestal of scholasticism; too great to be appreciated and too weak to be great; such was Francis Bacon, founder of the inductive philosophy which has carried us beyond the pale of medieval learning, laid our hand gently on the hand of nature, and taught us to know."

Thirty-two years before the Assembly convened our authorized version of the Bible was made. In some places the revisers may have given us a more accurate translation and they may have followed better manuscript texts; but as an English classic and for its formative influence on our mother tongue the authorized version remains the despair of translators. Less than twenty years after the close of the Assembly, Milton wrote the one great epic of the English language. Thus to a period of less than 100 years belong the philosophy of Bacon, the dramas of Shakespeare, the King James version of the Bible, the landing of the pilgrims, the Westminster confession of faith and *Paradise Lost*—and I am not the man to say that the Confession of Faith is the least of these.

To understand rightly the religious conditions of the times a brief sketch of the reformation in England is essential. That reformation was outwardly effected by the breach between Henry VIII and the Pope. Henry Tudor was a king who had a convenient and elastic conscience. Not until he had become enamored of the charms of Anne Boleyn did his conscience tell him it was wicked to live in wedlock with his deceased brother's widow. The queen in question was the aunt of Charles V. and for this reason Pope Clement VII. found it impolitic to assent to the annulling of the king's marriage. But the royal passion of a Tudor under the guise of a tender conscience would not brook the opposition of a Pope. In rapid succession came the fall of Wolsey, the elevation of Cranmer, the secret marriage with Anne, the divorce of Catherine, the birth of Elizabeth, the disestablishment of the monasteries and nunneries and the establishing of the king as head of the church.

Henry Tudor who now usurped the place claimed by the old man on the banks of the Tiber—but belonging rightly to King Emmanuel—was the same king whom that piece of infallibility had egregiously styled "The Defender of the Faith." Henry had six wives and three children and although the whims of the king made the logic of events pronounce both of his daughters illegitimate, they in turn after their brother sat on the English throne.

During the reign of Edward VI. the rupture with Rome became more complete. It was determined to make the religious doctrine and practice conform to the standard of the reformation. The English prayer book was prepared. A law was passed forbidding the enforced celibacy of the clergy. The remaining monasteries and nunneries were suppressed. And Cranmer and the Protestants formulated a new creed. This creed consisted at first of 42 articles but was afterward reduced to 39. It was not materially different from the Calvinistic creeds of the continent. At the death of Edward, Mary became queen of a people to whom her person and religion were repugnant. Nor did her marriage with the infamous Philip of Spain ingratiate her with the people. The Catholic reaction under bloody Mary was short lived. Even members of parliament exulted in the death of a queen who could inflict martyrdom on such man as Ridley and Latimer.

Elizabeth was a Protestant by the exigencies of her birth. Had she professed anything else she would have virtually sanctioned the decree of her own illegitimacy. If at heart the queen had a religion it was probably Catholic. During her reign Romanizing and high church tendencies were prevalent. Ridpath says as a result of her preference, "The church of England took its station between the high flown formalism of Rome and the utter non-formalism of the sectaries—that St. Paul's cathedral until this day stands midway between St. Peter's and a Quaker meeting house."

Then arose that conflict with the Puritans.

James Stuart—the successor of Elizabeth—had all he wanted of Presbytery in Scotland. And Charles I. was intent on carrying out his principles of absolutism.

But whence came that mighty force that abjured ritualism, that decried prelacy, that contended earnestly for the reformed faith, that sought purity of heart and life? Was it the offspring of the lustful Henry VIII., Thomas Cranmer and Thomas Cromwell, kings, queens and archbishops? Nay verily! It has been said that England had no Luther in the 16th century because she had her Luther in the 14th. The influence of Wyclif "the morning star of the reformation," never waned. Side by side with the external reformation of Henry and Cranmer and Edward VI. was a spiritual reformation. The Lollards were in England, and William Tyndal was there. And it has been said that Puritanism was there 100 years before it had a name. The flower of this pristine Puritanism sheds its fragrance in the twentieth chapter of the confession: "God alone is Lord of the conscience, and hath left it free from the doctrines and commandments of men

which are in anything contrary to his word, or beside it, in matters of faith or worship." For this principle the reformers contended during the reigns of the Tudors and the first two Stuarts.

The reformers in England were doctrinally at one with the reformers in Scotland, Holland, and Switzerland. The early leaders of the established church admitted that there was no essential difference between Bishop and Presbyter, and many of them were inclined to grant concessions to the Puritans in the nature of a simpler ritual. But formal and fawning prelates sided with the crown. Weak men suppressed their convictions. Liturgists were elevated to places of prominence. Puritans were martyred or driven into exile in Holland or America. Royalty and Episcopacy were arrayed against Parliament and Puritanism. Parliament became Puritan and the Westminster Assembly was called. The official call of the Assembly is entitled: "An ordinance of the Lords and Commons assembled in Parliament, for the calling of an assembly of learned and godly divines, and others, to be consulted with by Parliament, for the settling of the government and liturgy of the church of England, and for vindicating and clearing of the doctrine of the said church from false aspersions and interpretations. Passed June 12, 1643."

This ordinance declares that "many things remain in the liturgy, discipline, and government of the church, which do necessarily require a further and more perfect reformation than as yet hath been attained;" "That the present church government by archbishops, bishops, their chancellors, commissioners, deans, deans and chapters, archdeacons, and other ecclesiastical officers depending upon the hierarchy, is evil and justly offensive and burdensome to the kingdom * * * that the same shall be taken away, and that such a government shall be settled in the church as may be most agreeable to God's Holy Word and most apt to procure and preserve the peace of the church at home and nearer agreement with the church of Scotland and other reformed churches abroad."

The Assembly as originally constituted by ordinance was composed of 121 ministers and thirty lay assessors. Others were added from time to time, chiefly to fill the vacancies made by refusal to attend or by death. The Assembly convened July 1, 1643, in Henry VII. chapel of Westminster Abbey. About 2½ months were occupied with the revision of the 39 articles. But when Parliament found it necessary to invoke the aid of the Scots and the Solemn League and Covenant was taken, the Scottish commissioners were admitted and the scope of its purpose was enlarged.

Henceforth, meeting in the Jerusalem chamber, they ad-

dressed themselves to the task of formulating new standards. The men of this assembly had plenty of learning, linguistic, patristic, oriental and biblical. On the meager salary of less than \$1.00 a day they assembled from year to year. They debated, searched the scriptures, fasted and prayed. Their task of formulating the Westminster standards was completed in 1648; and although the Assembly was never formally adjourned, "it dwindled by degrees and vanished with the Parliament that gave it birth."

Most of these divines were in Episcopal orders when called to the Assembly, three or four were bishops. There were those who favored the continuance of Episcopacy; others were Independents, but the majority were Presbyterians. Baxter said: "The divines there congregated were men of eminent learning and godliness, and ministerial abilities and fidelity; and being not worthy to be one of them myself, I may the more freely speak that truth which I know even in the face of malice and envy that, as far as I am able to judge by the information of all history—the Christian world since the days of the apostles had never a Synod of more excellent divines."

I quote now from Johnson's encyclopedia: "The Westminster Divines had learning scriptural, patristic, scholastic, and modern, enough and to spare, all solid, substantial and ready for use. Hence their work has stood the test of time and is still valued and honored. Almost all of them were graduates of Oxford and Cambridge. Several of them had been honored to suffer in defense of the truths they taught, and many of them had the courage afterward to bear suffering, insult, and poverty rather than renounce their creed, or abandon their views of church polity and discipline.

Twisse, the prolocutor of the Assembly, was a man not only of subtle and speculative genius, but also of profound learning. Herle, who succeeded him as prolocutor, was, according to Fuller, 'so much Christian, scholar and gentleman that he could unite in affection, with those who were disjoined in judgment from him.' White and Burgess *** were both men of acknowledged eminence. *** Reynolds was a divine 'eloquent, learned, cautious and at the restoration was made bishop of Norwich. Calamy was a more cautious and liberal Calvinist still; he, too, was offered but declined a bishopric. Arrowsmith, 'the man with the glass eye,' and Tuckney *** successively professors of divinity at Cambridge, were men of high scholarship. *** Stanton was a 'walking concordance;' Seaman, an 'invincible disputant;' Lightfoot, Coleman and Gataker were all distinguished oriental scholars; and the last named, after Ussher and Soden *** was accounted the most learned man in England. The age

is acknowledged to have been an age of great preachers, and in the first rank among these fall to be numbered the following members: Gouge, on whose preaching Ussher and others congregated in the metropolis did not disdain to attend; Manton, in whom 'clear judgment, rich fancy and happy eloquence met; ' Marshall, whose yet more impressive oratory is said to have secured for him greater influence with the Parliament than ever Laud enjoyed with the court; Calamy, who delighted in that experimental strain of discourse which ever touches the hearts of men; Burroughs and Greenhill, 'the morning and evening stars of Stephany; ' Hoyle, who 'reigned in schools and pulpit; ' Palmer, who could preach ably and attractively in French as well as in English; Caryl, long popular with the learned audience of Lincoln's Inn; and Goodwin, one of the most successful expository preachers of the age.

With these were associated the very elite of the Scottish ministers and elders. Henderson, whose learning and culture even royalty acknowledged; Rutherford, twice invited to a professorship in Holland; Gillespie, prince of disputants, who with the fire of youth had the wisdom of age; and Baillie * * * Johnstone, and the great Marquis of Argyll, who both suffered afterward on account of their principles; Loudan and Lord Maitland."

Such were the times and such were the men of the Westminster Assembly. When we remember that they were at work on our subordinate standards nearly five years we must be convinced that they did their work thoroughly.

What of the future? The Presbyterian churches are not the largest in this country; our church has yielded an influence for righteousness second to none. It will probably never be as large as some—at least as long as men unduly emphasize forms and ceremonies or love an easy religion.

But as long as she remains true to her history and traditions; as long as infidelity, rationalism and materialism demand a courageous and uncompromising foe; as long as men exalt the Word of God as the only infallible rule of faith and practice; as long as men believe that "God alone is Lord of the conscience;" and as long as men love liberty and righteousness, so long the outlook of Presbyterianism is "as bright as the promises of God."

Sometimes too slow to get to the front, sometimes cultivating other vineyards to the neglect of her own, sometimes unpopular with the ignorant and always so with the vile the Presbyterian church has not grown in this country as it should. But I believe with the general diffusion of intelligence in which she has a conspicuous part her growth will be more rapid.

FOREFATHERS' DAY ADDRESS.

(Delivered before the Congregational Club of Springfield, Mo., December 21, 1899.)

N. B.—This address was the last of a series delivered by clergymen of different denominations, and was interspersed with extempore parts. The Episcopal clergyman objected because he did not have the last word and proclaimed the Episcopacy of Washington. The speaker admitted the fact that Washington was an Episcopalian, but retorted that he was so dependent on Presbyterians to sustain him in arms that at the close of the Revolution as an appreciation he gave \$40,000 to found a Presbyterian college in his own State.

De Tocqueville has said: "By the side of every religion is to be found a political opinion connected with it by affinity. If the human mind be left to follow its own bent it will regulate the temporal and spiritual institutions of society in a uniform manner, and man will endeavor, if I may so speak, to harmonize earth with heaven." The political opinion that is in affinity with Presbyterianism is republicanism. John Knox told Mary: "If princes exceed their bounds they may be resisted by force." Froude calls this utterance "The creed of republics in its first hard form."

I hold with those who maintain that a man's conception of Deity have a controlling influence in the formation of his character and the regulation of his conduct. The unfaithful servant in the parable excused his idleness by saying: "I knew thee, that thou art an hard man." His conduct was regulated not by the master's character, but by the servant's conception thereof. The stone cut out of the mountain that has made Presbyterianism the foremost friend and champion of liberty, civil and religious, is the sovereignty of God. God's freeman cannot long be slave to any man. This basic principle is the common heritage of all Calvinistic bodies. The opponents of Calvinism, and especially the self-styled "liberals" in religion, have thought of this system as the unfaithful servant thought of his master. They dismiss it with a sneer and a taunt as harsh and unrelenting. When the Almighty wished to convince Job of his ignorance and impotence He asked: "Where wast thou when I laid the foundations of the earth?" And Calvinism, without boasting, asks its enemies: "Where wert thou when I was fighting the battles of freedom in every civilized country that possesses that priceless boon?"

Lest this be thought the fulsome panegyric of an intense partisan let me call to the witness stand men who personally have not fondness for Calvinism. Buckle, the unbeliever, says:

"Wherever it has gone—in France, Switzerland, Britain, America—the Calvinistic faith has shown itself the unfailing friend of constitutional liberty." James Anthony Froude, in his earlier writings, vented his spleen on this system of faith; but with a mature acquaintance with history he wrote: "It has been able to inspire the bravest efforts ever made by man to break the yoke of unjust authority. And Bancroft, a Unitarian, testifies: "He that will not honor the memory and respect the influence of Calvin knows but little of the origin of American independence."

In the cornerstone of the temple of the great American republic there lie imbedded three great ideas: (1) God is the Sovereign of the universe; (2) The idea of a self-reliant, heroic manhood; (3) The courage to fight and to die for the rights of humanity and the lordship of truth. John Calvin is the personification of the first. Admiral Coligny is the loftiest type of the dignity of man. "Reserved and cautious, it required the consecrated enthusiasm of his noble wife to rouse him to arms. He hesitated, not from cowardice, but from conscience; not from timidity, but tenderness. Shrinking from the sorrows that would come upon her, he offered her eight days to consider whether he should plunge to the rescue of Protestantism. With Spartan spirit she cried: 'The eight days are past already.' This parted the last strand that held him to Rome. Distinctly renouncing every human ambition, exclaiming, 'in the name of Jehovah we will set up our banners,' he advanced to the conflict. * * * More unselfish than Cromwell, as true as Washington, as devout as Adolphus, he is * * * the very ideal of Christian heroism." And John Knox, who never feared the face of man, who could not be swerved by flattery or frown, is the embodiment of our third idea. It was the men who had the precepts of Calvin, the image of Coligny and the inspiring valor of Knox in their hearts who founded this republic. And here let me speak a word to those who fancy that Christian harmony and co-operation are the product of the closing quarter of the nineteenth century. We get up and speak as if this were a new thing under the sun. I can imagine our Presbyterian and Congregational forefathers looking over the battlements of heaven as some of us talk about this new spirit of harmony and good feeling and asking us: "Where were you when we Presbyterians and Congregationalists were working together under the plan of union by which Congregational pastors of Presbyterian churches sat in Presbytery, or Presbyterian clergy in charge of Congregational churches sat in Congregational councils? Where were you when for sixty years we together sent missionaries through the American board?" When at last there was a separation there was a division of the spoils, congregationalists taking the Board and a part of the mission stations. Other

stations were amicably turned over to the Presbyterians. And it seems to me there has been another division of the spoils by which in popular conception Congregationalists are considered the lineal heirs of the Puritans and Pilgrim fathers and Presbyterianism has become a synonym of Calvinism. This division is unhistorical. Calvinism is our common heritage, whilst on the other hand Robinson claimed that his church in Leyden—the mother church of the Plymouth colony—was of the same government as the Protestant church of France. That was essentially Presbyterian. The Plymouth colony had in its ruling elder Brewster, who insisted on the distinction between the ruling and the teaching elder. And the early churches of Salem, Charlestown and Boston had ruling elders.

And now let me say with due deference to "mine host" that while Congregationalism gained the ascendancy in New England, Presbyterianism was the leaven that was scattered throughout the colonies. "Coming to these shores one by one and scattered throughout all the colonies Presbyterians, like the tribe of Levi, had none inheritance in the land." By the middle of the eighteenth century New York, New Jersey and Pennsylvania were overwhelmingly Presbyterian. "In 1775 Presbyterians and Congregationalists combined had the ecclesiastical control of the American colonies." Puritans, Covenanters, Huguenots, Scotch, Scotch-Irish and German refugees from the Paletinate fled to the asylum of the oppressed. But from South Carolina to New Hampshire the power of the government was exerted to give the established church the ascendancy. The powerful Presbyterian Church in New York could not even get a title to a burying spot for its dead. More than a year before the 4th of July, 1776, the Scotch-Irish in one county of North Carolina declared their independence. And these Scotch-Irish Presbyterians are said to be the only race in America that never gave birth to a Tory. Bancroft says: "The first voice publicly raised in America to dissolve all connection with Great Britain came, not from the Puritans of New England, nor from the Dutch of New York, nor from the planters of Virginia, but from the Scotch-Irish Presbyterians of North Carolina." And Washington declared that "Should all his plans be crushed, he would plant his standard on the Blue Ridge, and, rallying round him the Scotch-Irish, make a final and successful stand for freedom on the Virginia frontier."

And what part did Presbyterians play in the formation of a blood-bought republic? Chief Justice Tilghman said: "The framers of the Constitution of the United States were greatly indebted to the standards of the Presbyterian Church of Scotland in modeling their admirable instrument." Hon. W. C. Preston, of South Carolina, also says: "Certainly it was a remarkable and

singular coincidence that the Constitution of the Presbyterian Church should bear such a close and striking resemblance to the political Constitution of our country. * * * The two may be supposed to be formed after the same model."

In these constitutions the representative system in legislation and the appellate system in jurisprudence are fundamental. Dr. George P. Hays says: "The nation tried the 'independent' method of government by the Articles of Confederation. Those articles made the general government a national council, with liberty to advise anything, and power to enforce nothing. The new Constitution of Madison, Jefferson and Hamilton, which was adopted by the states in that memorable year, 1778, was simply the representative republicanism of Presbyterian Church government applied to the Nation."

The name of John Witherspoon is under that of Hancock in the Declaration of Independence. One of John Witherspoon's pupils framed our Constitution. The name of John Witherspoon is "the only name of a minister of Jesus Christ that is graven on the pedestal of a civic statue on the American soil." The United States of America have been called the United States of Holland, amplified, refined, perpetuated. From that Calvinistic Dutch republic we borrowed the ideas of a written Constitution, the separation of church and state, the motto of our republic, the freedom of the press, the secret-written ballot, the reform in laws concerning the rights of married women, and the principle that all men were created equal. And as to our debt to the Huguenots: "Their mark is on all our greatness." The Presbyterian Church in the United States is a transplanted and grafted tree. "The soil of Switzerland is in its roots, the blood of Holland is in its veins, the free breath of Scotland is in its leaves." We hear it said that general intelligence is a prime necessity of a successful republic. Bancroft, the Unitarian, whom I like to quote, said John Calvin is the father of the American common school system. This has been disputed. It is said rather that he is the ancestor who handed down the heritage through Knox and John of Nassau. But it makes little difference whether we call Calvin the father or the grandfather. We all know the Presbyterian position in reference to education. Indeed it is sometimes said that the Presbyterian Church fails among the ignorant and the poor. Now the explanation of this is when we put them through the mental gymnastics of the Shorter Catechism they won't stay ignorant; and our theology makes men of more worth in the commercial market on account of integrity and loyalty to duty so that they won't stay poor. It is a significant fact that the statistics of 1886 show that 60 per cent. of college students are in schools that may fairly be regarded as Calvinistic, and 23 per

cent. of all are under Presbyterian control. Thus 8½ per cent. of the population educates 23 per cent. of the college students. The self-styled "liberals" and advanced thinkers sometimes frighten us (almost). But where are the colleges they founded. They began this century by stealing Harvard, and it may be they will close it by stealing Andover and Union Seminaries. But do not get frightened above measure. In 1850 evangelical churches had 40,000 congregations. In 1886 the number had swelled to 120,000. In 1850 the "liberals" had 1,300. In 1886 there were 26 less. And if they have a respectable organization for home or foreign missions I have failed to hear of it.

Mr. Chairman and members of this Club, the old truths are not dead. We are not called to the stake and the rack. We do not have to defend our liberties as did Knox. Our enemies are different. Hence "we do not arm ourselves cap-a-pie as our fathers did." "Today the Sovereignty of our God is called in question in other ways. Science denies that this universe of His, that stretches out before our eyes, our intelligences and imaginations, does conform to the teaching of His book * * * The enemies of God no longer deny the equality of men, but they give a certain apotheosis to human nature and thereby bring man above his Divine Master. But the old faith that has stood for the honor of God will uphold that honor still. "It may be modified in the form of utterance, or the formulation of its creed; but in its essential substance it will never be modified, until that Jerusalem coming down out of the skies shall come down and dwell among men." The men who will meet these new enemies of the cross may not be asked to lay down their lives, but they are the worthy descendants of the Martyr Stephen, of those who smouldered on the fires of Smithfield, wet the soil of Boynton with their blood, or followed Coligny, Conde, William the Silent and Cromwell. The world needs heroism today as much as ever. And if Christendom is ever to present a united face to the foe it will be when we emblazon on our banners loyalty to the Lordship of the truth and the Kingship of Christ. Then will be given God the honor that is His due. Thomas Carlyle said: "The older I grow, and I now stand on the brink of Eternity, the more comes back to me the first sentence in the Catechism which I learned when a child, and the fuller and deeper its meaning becomes: 'What is the chief end of man?' 'To glorify God and enjoy Him forever.' "

TWO HUNDRED YEARS OF ORGANIZED PRESBYTERIANISM.

(Delivered at the Second Presbyterian Church in Springfield, Mo., April 29, 1906.)

Dr. William Henry Roberts is authority for the statement that two hundred years ago this spring the first Presbytery in the territory now known as the United States was organized in the city of Philadelphia. The records of this first meeting are lost, as are also the first two pages of the records of the meeting of the Presbytery held in December of the same year. This General Presbytery, as it was called, had on its roll the names of seven ministers, and at its December meeting ordained to the Gospel ministry a young man by the name of John Boyd. "The General Presbytery was the first organized Christian body of a denominational character within the territory now occupied by the United States of America. It was altogether independent of European control, and in addition was strictly popular and republican in its government."

We are not to understand by this that Presbyterianism in the United States is only 200 years old. Years before the organization of this first Presbytery ministers of apostolic zeal and fervor were journeying from settlement to settlement preaching the everlasting Gospel, baptizing households, ministering to the sick and burying the dead; and churches sprang up here and there, especially in Pennsylvania, Maryland, Virginia, New Jersey, Delaware and New York.

It may be asked, Why were the Protestant churches so late in assuming organized form in this land? Four hundred and fourteen years ago Columbus discovered the New World. Let it be noted that American history for the first half of these years covers very few pages. Yet marvellous things were transpiring in Europe. Within the first century after the discovery of America the printing press and the Protestant Reformation had been introduced, modern monarchies were consolidating under Charles V, Francis I, Henry VIII and Philip of Spain, whilst the century closed with that gigantic struggle between Protestantism and Catholicism still waging. Remember, too, the Spanish explorers landed in the South. Moved mainly by ambition, romance and avarice, they yet had a sense of duty to the Roman Church, and in taking possession of a new country by conquest they pacified their consciences by calling it the conversion of the natives. Such was

the "Conquest of Mexico" and the "Conquest of Peru." The countries thus conquered are admirable in climate and rich in minerals; and yet, in both these lands the Roman Church sits bankrupt at the mouth of their inexhaustible mines, and the people, even when rich, have neither enterprise, inventions, modern civilization nor good government. Not till 1620, 128 years after the discovery of America, did the Puritans come to New England. The next eighty-six years saw vast throngs of people driven to our shores by persecution and in quest of a place to worship God according to the dictates of conscience. These were the years of the founding of scattered churches. And in 1706 these churches of the Presbyterian order and their ministers organized the first Presbytery. The ministers enrolled in that Presbytery were: Francis Makemie of Virginia, the first moderator; John Wilson and Samuel Davis of Delaware; Nathaniel Taylor, John Hampton and George McNish of Maryland, and Jedidiah Andrews, pastor of the First Presbyterian Church of Philadelphia, the church in which the Presbytery met and which kept Mr. Andrews as its pastor for fifty years. In December of that same year the Presbytery met at Freehold, New Jersey. Here came John Boyd, a Scotchman from Glasgow, who was examined and ordained, the first minister ordained by an American Presbytery. He became the first pastor of the "Old Scots Church," and after serving it about two years was laid to rest almost under its eaves. Nearly two centuries later the Synod of New Jersey erected on the spot a handsome monument sacred to the memory of its first ordained minister.

Some of you may already know that the year before Thomas Jefferson penned the Declaration of Independence the Scotch-Irish Presbyterians of Virginia issued the Mecklenburg declaration, the prototype of Jefferson's paper. But did you know that by the ordination of John Boyd seventy years before 1776 American Presbyterianism cut loose from the lands across the seas, and that this act has been called "the Declaration of Independence of the Presbyterian Church in the New World"?

Ten years after its organization the General Presbytery divided itself into four Presbyteries and constituted a Synod above it. This Synod met the following year, that is in 1717. Again in 1788 the Synod was divided into four and constituted the General Assembly, which met in Philadelphia the third Thursday of May, 1789. Be it noted that this was the year the Constitution of the United States went into operation and the year that George Washington became our first President.

But the complete organization of the United States government and of American Presbyterianism are related to one another by ties closer than that of a common birth year. The slogan of our

fathers was: "A church without a bishop, and a state without a king." And that church without a bishop gave the model to the state without a king. And then poured out the blood of its sons to establish that model.

2. Let us then inquire what are the fundamental principles of this church organized in this land two hundred years ago? Presbyterianism has been defined as "ecclesiastical republicanism combined with Calvinistic theology." It derives its name from its system of government. It is "a church government by representatives elected by the people and all of equal authority, which is exercised by them only when organized into an assembly or court."

Its charter may be found in these words: "God alone is lord of the conscience and hath left it free from the doctrines and commandments of men which are in anything contrary to His word, or beside it in matters of faith or worship."

Three principles are fundamental in Presbyterian order: The parity of the ministry; the government of the church by representatives chosen by the people, and the subordination of a part of the church to a larger part or to the whole secured by an ascending series of councils or courts.

By the parity of the ministry we mean that there are no distinct orders or ranks in the ministry. We believe that the Bible uses the terms bishop, presbyter or elder interchangeably. That one minister has as much authority as another, save that by force of character or ability one may have more influence than another. Or the church may delegate a certain work to one. Yet in the councils of the church each has an equal right to be heard and the vote of one counts as much as that of another.

There are four main systems of church government: The papal, with the pope as the head, and the cardinals, archbishops, bishops, etc., under him; the prelatical, in which authority is vested in the bishops; the independent, in which the minister is a member of the church, and the power of admission, trial and exclusion of church members belongs equally to all members. Under this system each church is independent of every other. They may form their associations or councils for mutual help, encouragement or advice, but these associations are advisory rather than authorative. The fourth form of government is the Presbyterian. It is a government by representatives, called presbyters or elders. Of these there are two classes—elders who teach and rule, commonly called ministers, and elders who rule, commonly called ruling elders or simply elders. These ruling elders are the representatives of the people, chosen by the people for that particular work. The Word of God gives these officers instructions as to the duties they are to perform, the character, spirit and ten-

derness they are to maintain, and the ends they should seek in the discharge of their duties. The Constitution guarantees to every State in the Union a republican, i. e., representative form of government. The people of Missouri could not well meet to enact laws or to enforce them. But they can elect representatives to whom they delegate authority. The church is composed of children of tender years, of beginners with little knowledge of spiritual things, of erring and prejudiced members, as well as those well-instructed in spiritual things, and therefore it is better to delegate authority to wise and godly representatives rather than to give novices, children and the prejudiced a voice in affairs of which they would be incompetent judges. We believe that the Bible recognizes the parity of the ministry and government by elders.

The third principle of Presbyterianism is the subordination of a part of the church to a larger part or to the whole secured by a series of courts or councils. In different branches of the Presbyterian family of churches these bodies receive different names. I shall use the terms found in our own church. They are the Session, the Presbytery, the Synod and the General Assembly. The Session is composed of the pastor, who is ex-officio moderator, and the elders of a particular church. The Session is supposed to superintend the spiritual interests of the church. It has power to receive, dismiss, advise or discipline members; to determine what uses the church building shall be put to, oversight of the music of the church and the care of the benevolences of the church. Mark a distinction here. Deacons, or deacons and trustees have charge of the running expenses of the church and deacons have charge of the contributions of the people for the poor. But the pastor and Session have charge of the offerings to the Boards and other benevolent purposes. The Session also has the oversight of the Sunday School, the young peoples' societies and all the auxiliaries of the church. The Session has a right to appoint the superintendent of the Sunday School and to maintain a careful supervision of the work of the Sunday School. All official actions of the Session are subject to review and control by the next higher body, that is, the Presbytery. And any member of the church who feels aggrieved by the action of the Session has a right to appeal to the Presbytery, where his case, removed from local prejudices, may have a fair and impartial hearing. The Presbytery is composed of the ministers and one ruling elder from each church within a given territory. It has power to receive, dismiss, ordain, or discipline ministers and to exercise watch and care over its churches. Changes in the Confession of Faith, the form of government, the Book of Discipline or the Directory of worship are made by the voice of the constitutional number of Presbyteries. The

Synod is the next body of appeal and review, having care over the Presbyteries within its bounds, whilst the General Assembly is the highest body in the church. However, commissioners to the Assembly are elected not by Synods but by Presbyteries.

3. Admirable as this Presbyterian system is, we may be asked whence its authority and origin. We believe it is strictly Biblical. The eldership is hoary with antiquity. Moses gathered around him a bench of elders. Joshua delivered an address to these elders. As representatives of the people the elders came to Samuel to ask for a king. The synagogues in which Christ preached had as their governing body a bench of elders, with the ruler of the synagogue as a presiding officer. These elders had authority to put an improper person out of the synagogue. The unity of the whole was secured by the right of appeal from the smaller bodies to the great tribunal at Jerusalem. The earliest Christian churches were founded after the model of the synagogue. Hence Paul ordained elders in the various churches, and when a difficulty arose in one of the missionary churches that could not be settled there it was carried up to a council of apostles and elders held at Jerusalem and that council authoritatively decided the matter. Gradually Biblical Presbyterianism was displaced in the Christian Church. Through the long night of the Middle and Dark Ages amidst the corruptions that crept into the church the papacy was developed. Here and there a persecuted sect, driven to mountain fastnesses, kept alive the fundamentals of Presbyterianism. The pre-reformers poured out their life blood in fire and torture. Luther hurled his anathemas at the pope. Calvin came and rediscovered Presbyterianism. And Calvin taught it to Knox. And the Scotch, the Irish, the Netherlander, the Huguenot and one branch of the Puritans brought it to America. Here it was such a potent factor in the formation and establishment of this republic which now reaches from sea to sea that philosophical historians have asserted that the American Revolution was a Presbyterian measure and that John Calvin was the virtual father of this republic.

4. And now after two centuries of organized existence behold the stately steppings of American Presbyterianism. There are about a dozen different branches of the church in this country. Some of these came from Europe and brought with them their particular doctrines and practices. I shall not stop to mention even the names of the various churches. Suffice it to speak of three.

Our own church is the largest member of the Presbyterian family in the United States. Its corporate name is "The Presbyterian Church, U. S. A." It is popularly known as the Northern Presbyterian Church. This, however, is a misnomer, for it has

churches and work in most of the territory of the United States. It is sometimes spoken of as the Old School Church. This, too, is a misnomer. In 1837 the church divided into what was known as the O. S. and the N. S. The O. S. believed in establishing its own mission boards and benevolent organizations. The N. S. wanted to continue co-operating with Congregational churches along these lines. The O. S. also claimed that the N. S. was not altogether sound doctrinally. In 1870 these churches united on the standards pure and simple, and thus the terms O. S. and N. S. passed away. This united church is probably the foremost church in the United States in contributions to the great work of foreign missions. It certainly leads all others in sustaining great inter-denominational movements and agencies, such as the American Bible Society, the Y. M. C. A., etc. Mr. Moody said if he wanted to raise \$100,000 for benevolent purposes he would expect to get \$60,000 of it from Presbyterians. This church was the first church in this country to have a paid secretary to devote his whole time to the great temperance reform, and the first to establish a special department whose mission it is to reach out a helping hand to the labor movement of our country, and today it stands easily at the head of the evangelistic movements of our country.

Nearest to our church I had always supposed until within the last few years is what is known as the Southern Presbyterian Church. The term Southern, like the term Northern, is a nickname. The corporate name of this church is "The Presbyterian Church in the United States." (Ours U. S. A. Theirs U. S.) When the Confederate States went out of the Union this branch went out of the mother church. The Southern Church has justified its separate existence on these grounds: They think the Northern Church is more given to political deliverances, that they are a little stricter than we doctrinally and that our missionary and benevolent boards are given more authority than their committees. A large and growing part of the Southern Church thinks that these differences are more imaginary than real, and there are encouraging notes that point to the belief that in a few years the two churches will be one.

The last church I shall mention is the Cumberland Presbyterian Church. It sprang from the mother church in 1810. It took its name from the Cumberland Presbytery, which was organized as a new and independent body by three Presbyterian ministers—Finis Ewing, Samuel King and Samuel McAdow. The Presbytery was so named because it was situated in that region known as the Cumberland Country, a region that embraced parts of Kentucky and Tennessee. Dissensions had arisen in the church along three lines—doctrinal, educational, evangelistic. The Cumberland brethren believed that the Confession of Faith fairly interpreted

taught fatalism and that some infants dying in infancy were lost. Our church has steadily maintained that these inferences of the Cumberland brethren were unwarranted. The Cumberland brethren held that the standard of education for the ministry should be more flexible, that while there was such a demand for ministers young men should be licensed and ordained without waiting for them to get an academic education. The first decade of the nineteenth century witnessed a great revival wave spreading over the southern part of the country. This revival was accompanied with bodily exercise known as "the jerks," and differences of opinion arose as to the attitude of the church to these movements. And differences along these three lines led to the organization of the C. P. Church. For ninety-six years the two churches have been apart. As to which was right in the beginning and which was wrong, or as to whether both sides might not have been more tolerant and thus have avoided a division, it is not for us to say. We know that the spirit of toleration is broader today than it was a century ago. The revival conditions that existed in that day are a thing of the past. The Cumberland Church started out by taking exceptions to certain clauses in the Westminster confession, then eliminated those clauses and subsequently in 1883, I believe it was, wrote a new confession. It is fair to state, too, that as the country grows older that church is devoting more attention to an educated ministry. In 1903 our own church revised the Confession of Faith. Some of us think that instead of changing our doctrines we simply restated them in a way that removed from them the mistaken inferences that others had drawn, and that the church never taught doctrines of which it was accused. Be that as it may the confession as revised seemed to be more satisfactory to outsiders than the old confession, and negotiations for union with our church started in one of the Cumberland Presbyteries, gained momentum rapidly and the same year, that is 1903, was transmitted from the C. P. General Assembly to ours. Committees were appointed by the two assemblies to arrange a plan of union. The following basis of union was sent down by the Assemblies to their Presbyteries: "Do you approve of the reunion and union of the Presbyterian Church of the United States and the Cumberland Presbyterian Church on the following basis: The union shall be effected on the doctrinal basis of the Confession of Faith of the Presbyterian Church in the United States of America as revised in 1903, and on its other doctrinal and ecclesiastical standards; and the Scriptures of the Old and New Testaments shall be acknowledged as the inspired Word of God, the only infallible rule of faith and practice." In voting on this proposition the Presbytery is the unit. Each Presbytery was entitled to one vote. The Presbytery might be large or small. Its

majority for or against union might be large or small, but as the majority voted so was counted the single vote of a given Presbytery. More than two-thirds of the Presbyteries in our church and more than one-half of the Presbyteries in the C. P. Church voted in favor of the union. These votes were tabulated at the General Assemblies of the two churches that met in May, 1905. The Assemblies, therefore, declared that the union had been carried by the constitutional majorities and empowered their committees to act as a joint committee to arrange for the coming together of the two churches. I might say here that from the beginning a small minority in our church and a larger majority in the C. P. Church have been unfavorable to the union. Now that the vote for union has carried we do not hear much opposition in our branch of the church. But the opposition in the C. P. Church is more persistent and aggressive, even threatening to take the matter into the courts. Our General Assembly meets the 17th of May in Des Moines, Iowa, and the Cumberland General Assembly meets in Decatur, Ill. The report of the joint committee will be made to each Assembly and if adopted by each Assembly, then the Cumberland will adjourn to meet no more. Next year all existing Presbyteries—our own and the C. P.—will elect commissioners to the united Assembly, the two retiring moderators will act conjointly in opening the new Assembly, and thus the union will be consummated. We do not know just yet how or when Synods and Presbyteries will be brought together. In many places, like Ash Grove, Greenfield and Mount Vernon, the two churches are already worshipping together with one pastor, and beyond doubt as speedily as advisable will become one organization. In Springfield Calvary and the First C. P. Church are of such a size, and this church and the Springfield Avenue Church are so far apart, that I suppose the four churches will remain distinct for some time at least. However, we look forward to the time when the four will belong to one Presbytery. I am glad to be able to state that Ozark Presbytery voted unanimously for the union. We hail the day as an omen of better things in the Kingdom of God. I have referred to that monument erected by the Synod of New Jersey over the grave of John Boyd. That monument has four faces. Above them are four gables. On the north gable is the seal of the Presbyterian Church, U. S. A., showing an open Bible and a serpent on a cross, symbolizing the Saviour. On the west is the seal of the Presbyterian Church of Monmouth County, the oldest known Presbyterian Church seal in this country. On the east is the seal of the Scotch-Irish Society, and on the South is the seal of the Southern Presbyterian Church, showing the mystic letters of the Saviour's name, "I. H. S.," surrounded by a burst of sun rays over an anchor, standing for the blessed Gospel. Under the

‘north gable is the tablet of dedication. Under the west, written in Latin, is the epitaph of John Boyd, and under the east is a translation into English of the Latin epitaph. The space under the south gable is left bare. Perchance at no distant day the sculptor will be sent to that monument to chisel under the seal of the Southern Church the glad tidings that the Northern and the Southern, as well as the Northern and the Cumberland Presbyterian Churches, are one, marching with stately tread to “the General Assembly and church of the First Born on High.”

PRESBYTERIAN REUNIONS OF 1869-70, AND 1906-7

An Address Delivered by Rev. E. E. Stringfield at the Organization of the Presbytery of Ozark, in the Ebenezer Church, at Greenfield, Missouri, June 18th, 1907. Published by order of Presbytery:

I have been asked why the Presbytery convenes for organization at Greenfield rather than Springfield. I replied for historic associations. Thirty seven years ago the 29th of the coming September, the Presbytery of Ozark, U. S. A., was organized in this city, and the list of ministers given in the enabling act is headed by Revs. John McFarland and W. R. Fulton, who rise up in fragrant memory at the very mention of Ebenezer. Of the eleven ministers named in the enabling act the majority have passed to the jurisdiction of the General Assembly of the church of the First Born, and only Leonidas J. Matthews is enrolled today in the New Presbytery of Ozark. Whilst of the sixteen churches some have fallen asleep and some are enrolled today in the New Presbytery of Carthage, we still retain, Bolivar, Calvary, Conway (then called Panther Creek), Ebenezer, Mt. Zion, Bellvue (then called Springfield), and probably Peace Valley survives in West Plains.

Like the Presbytery we have organized today, that Presbytery had its birth in the throes of the readjustments incident to a happy Presbyterian reunion. Protestantism has oft times been reproached for its divisive tendencies. And of the main Protestant bodies surely the Presbyterian church will not cast the first stone at any sinner in this respect. Indeed, we have been called the “split Ps.” and Dr. Landrith jocularly remarked at the Assembly that the Cumberland brethren had demonstrated their Presbyterianism by their ability to disagree.

But let our tongues cleave to the roof of our mouths rather than that they should condemn overmuch the fathers for the rise of denominations. The reunion committee of a generation ago

said of the reformation: "That was a time for the assertion of truth, rather than the expression of love. It was not so much a season for extending Christianity as for purifying and preparing it for future aggression." It may be true that the segregation was carried too far and long. But it is enough for us to know that whether these separations were wise or otherwise (1) our fathers tried to act as men of God. (2) Their labors in their separate spheres were blessed by the Spirit's presence and power. (3) And the time has now come for the expression of love as well as for the assertion of truth. It is indeed gratifying to know that the Presbyterian church is leading the great denominations in these family reunions. And from present indications we do not propose to wait thirty-seven years until the next one. This is the age of electricity and wireless telegraphy, and we propose to move a little faster, and when we are through with these family reunions we may be ready for denominational reunions. When that time comes I fancy that the ultimate expression of Christianity will embrace the fundamentals of the Presbyterian government, so consonant with the government of our native land, and the Pauline, Augustinian or Calvinistic theology, the reassertion of which produced the Protestant Reformation, as well as the efforts of pre-reformers to turn the church from mendacity and superstition—the theology whose preaching has given birth to most of the sweeping nation wide revivals adown the track of time. Historic Calvinism is the theology of civil and religious liberty, and of evangelism as well.

It is a conceit of mine that in the times that tried men's souls—the times for the assertion of truth, our fathers planted a church remarkable more for strength and stability than for adaptability, and that in these latter days worthy sons of worthy sires are learning adaptability while they conserve stability. With our united church as the organized leader in church union; in the formation of a national movement to call forth the latent energies of that sleeping Sampson—the men of the church; in that forward movement whose shibboleth is the evangelization of the world in this generation through the aid expressed in the watchword "men and missions;" in the rising tide of evangelism, and in bridging the chasm said to exist between the church and the laboring men. I say with these vantage grounds our church ought to go forward by leaps and bounds.

It is interesting and profitable to draw a few parallels and a few contrasts between the reunion of 1870 and that of the present time. The high contracting parties then were known as the Old School and New School. These, I infer, were popular rather than corporate designations, for in the midst of the negotiations it

was recommended that the separate assemblies be designated by the city in which the sessions were held rather than by the designation Old School or New School.

The motives that led to the reunion then remind us very forcibly of those operating to bring about the present reunion. **That as this was a time of awakening activity among laymen.** During the war the Christian Commission and the Sanitary Commission called into play the philanthropic and evangelistic efforts of both branches of the Presbyterian church. Side by side their members worked, and "each one had to inquire of the other before he could tell his denominational connection." These activities during the war prepared the men of the church for activities in her behalf.

In 1868 the committee on reunion declared "The third of a century the life of a whole generation has indeed wrought wondrous changes, of the greatest promise for the future. Another order of things exists. Old causes of irritation are removed. A new generation in the ministry and membership of the church has arisen, with little sympathy for those controversies that resulted in division. A new evangelic spirit is abroad, like the breath of spring, inviting to a new style of action."

Aggressive mission work, both Home and Foreign, was one of the objects sought by that reunion. The reunion movement really began in the midst of the war, although formal steps were not taken until 1866, when committees on reunion were appointed. As an expression of renewed interest in foreign missions the Old School Assembly of 1863 elected Dr. Morrison of India, as Moderator. And the two assemblies of 1869, at Pittsburg, in meeting for a second time in the year, held joint and enthusiastic meetings in the interests of home and foreign missions.

In 1868 the Joint Committee said: "The motives which impel to union are higher and greater than any which pertain to denominational advantage. They relate to the welfare of the whole country and the kingdom of our Lord in all the earth." Then they speak of the facts that in the thirty years of the separation the number of states in the union had nearly doubled, that this vast domain must be supplied with means of education and the institutions of religion that six millions of immigrants had landed on our shores, that four millions of slaves recently enfranchised demand Christian education. They tell us that anti Christian forces, Romanism, Ecclesiasticism, Rationalism, Infidelity, Materialism and Paganism were struggling for the ascendancy. Then they add: "Christian forces should be combined and deployed, according to the new movements of their adversaries. It is no time for small and weak detachments which may easily be defeated."

ed in detail. The time has come when minor motives should be merged in the magnanimous purpose, inspired by both patriotism and religion, to Christianize the whole country. Nor is the proposed union desirable on one own account only. It is inevitable that its effects should be felt throughout the whole of Christendom." **The fathers hailed the reunion of the Old and New Schools as an especial harbinger of the reunited Presbyterianism.** "A very prominent statesman said after the Separation of the Northern and the Southern Presbyterian church at Philadelphia in 1861 that he had little hope of the country now that the Presbyterian church was divided." Large minded men outside the Presbyterian fold believed that the reunion of the Old School and New School churches would be a great matter for the unity of the whole country. **And then in the midst of the negotiations it was found that acquaintance begat confidence** and that after all church unity was a matter of personal confidence.

And are not the motives I have mentioned paralleled by the motives of this recent Reunion.

To the awakened lay activity of a generation ago the present responds with an Indianapolis convention.

To aggressive Foreign and Home interests we match Corbett with Morrison and present Landreth's moderatorial sermon in response to their ripening field awaiting the sickle.

Do they tell us of anti Christian forces struggling for the ascendancy? We too have felt that when the very foundations of faith are attacked the time has come when minor causes of separation should be merged in the magnanimous purpose to christianize the whole world.

Do they speak of a rising tide of evangelistic spirit. We call upon them to look down over the battlements of the celestial city and see our evangelistic committee, our simultaneous campaigns, our services on the streets, in Shops, Theatres, Saloons.

And on investigation did they find that there was more harmony of belief than they had ever guessed. What did the revision of our confession reveal but that fact?

II. Again, Like the recent Reunion the Reunion of the Old and the New School Churches, met with some strenuous opposition. But before that reunion was consummated at least all outward opposition had melted away. Our fathers were longer negotiating than we have been. As some have thought that this present reunion was precipitated too hurriedly; the inquiry arises were they wiser than we in tarrying longer? I reply not necessarily. It took them longer to formulate the basis of union on which they finally united than it did us. We had their example to follow and with little difficulty found a basis of union that

voices an agreement and a confidence alike honoring to both parties.

But we had some difficulties they did not encounter.

In the first place they had the same name. Each was officially known as the Presbyterian Church and each had simply to drop the nick name the one Old School, the other New School. **In the next place they had absolutely the same standards.** Neither had revised the confession of faith: **In the third place their traditions as to qualifications for the ministry were the same;** and finally they came nearer occupying the same territory than did the Presbyterian Church U. S. A. and the Cumberland Presbyterian Church, hence sectional questions were eliminated. And this fact that they were not in a large measure sectionally divided furnished opportunities for becoming acquainted that were not found on so large a scale in recent times. As a side issue of the Old School assembly of 1864 an informal convention was held for the purpose of discussing reunion. It was largely attended by prominent ministers and laymen from both branches of the church. "Another of the most influential meetings in favor of reunion was the Presbyterian national union convention which assembled in Philadelphia in 1867 with the avowed object of fostering the union of all branches of Presbyterianism. Not a few had come to the convention with the proclaimed purpose of opposing all union. It is, however, a pretty difficult task for pious men to meet Christian brethren and pray for **disunion.**" Hence many who went to the convention avowed antagonists to reunion went away working and praying for it. And then the two assemblies met at the same time in St. Louis in 1866 and New York City in 1869. And so sweet was their fellowship that they could not wait until the next year but adjourned each to meet in Pittsburg in the fall at which time they were to receive answers to the overtures on reunion sent down to the Presbyteries.

Some months ago, while meditating on some acrimonious things that were said about reunion, I turned to the history of the former reunion. Imagine my surprise to find affixed to a protest made to the Old School Assembly of 1868, the names of some of the men in our church that I had venerated the most. Why I regarded them in a special sense as my spiritual advisers. I read that protest carefully. It placed some of the brethren of the other side not only outside the pale of Presbyterianism, but outside of evangelical Christianity. It cited a category of errors as long as the moral law, and as formidable as popery to a Scot of the olden times. But the reunion sentiment grew. It seems a little strange that in this former reunion the opposition existed largely in the larger branch of the church, and that leading lay-

men led the clergy in the demands for reunion. Incidentally, he it said, to the credit of the Presbyteries of Southwest Missouri, and of Osage that occupied the territory of Southwest Missouri, they were apparently like the young ladies of a female seminary, "In favor of union to a man," and they never lost an opportunity to express their desires.

At last the hour had struck. In 1868 overtures were sent down to the Presbyteries. The basis was cumbrous and objectionable in some features. The answers of the Presbyteries indicated a desire for union, but a dissatisfaction with the basis. The assemblies of 1869, to which these answers were sent, formulated a simpler basis, more expressive of mutual confidence. The report was adopted in the Old School Assembly by a vote of 285 to 9, and by the New School Assembly unanimously. The Presbyteries were required to give a categorical answer yes or no. And so confident were the Assemblies that when the question was popped to the church at large she would say yes that they adjourned to meet in November, and she said yes. The Old School Assembly had 144 Presbyteries. Some of them could not meet in time to vote on the question, but 126 voted yes and 3 voted no. The New School Assembly had 113 Presbyteries, 113 answered yes, 110 were unanimous in that answer and 3 Presbyteries had one man each who answered no. That the fathers were more successful than the sons in affecting a union without a split I think may be explained by the fact that they bore the same name, had the same standards, occupied more nearly the same territory, were better able to hold joint sessions and conventions, and that that the opposition came from the larger, rather than from the smaller body, and from men who could utter their protest to satisfy the conscience and subsequently abide by the wisdom of the constitutional majority.

(III. "It is reported among the heathen and Gashmu saith it"—that some people think organic union contrary to the constitution of the church. For the Presbyterian Church to take that position would be to deny her birth and lineage. She is the offspring of the union of 1869-70 and her mother was the offspring of the union of 1768. For a Cumberland present or former to take such a position is to show that he has forgotten the history of his church. The history of the Cumberland Presbyterian Church presents an unbroken succession of efforts at organic union with other religious bodies. Certainly the fathers of the church did not consider such a consummation unconstitutional. In 1810 the year of her birth—the palmy days of Ewing and King and McAdow the original Cumberland Presbytery issued a circular letter in which occur these words: "We have in view as a Presbytery to make another proposition to the Synod of Ken-

tucky or some other Synod, for a reunion. If we can obtain it without violating our natural and scriptural rights, it will meet the most ardent wish of our hearts."

In 1811 The Cumberland Presbytery appointed a committee to try to effect organic union with the Presbyterian Presbyteries of West Tennessee and Muhlenberg.

Next year it unanimously resolved "That this Presbytery has always been and expects always to be ready and willing for union with the General Presbyterian Church, on gospel principles." In 1827 the Cumberland Synod appointed a committee to carry on a friendly correspondence with the Synod of Tennessee. And in 1860 the Cumberland General Assembly declared: "That while we are ready to reciprocate fraternal feelings alike with all Christians, yet seeing that the great Presbyterian family embrace alike the same church government, and that in their oral addresses they are doctrinally conveying to the same stand point, the sovereignty of God and the agency of man both alike excised and secured in the salvation of the sinner, we cherish the fond hope that the day is not far distant when the entire family shall be represented in one General Assembly."

In 1867 the Cumberland General Assembly entered into negotiations with the Southern Presbyterian Church.

In 1873 similar negotiations were entered into with the Presbyterian Church U. S. A. commonly called Northern Presbyterian. The following year the Cumberland General Assembly met in our own city of Springfield. From the report of the committee it would appear that the Presbyterian committee did not accept the basis of organic union proposed by the Cumberland committee nor did it propose any other basis in lieu thereof. Hence the Cumberland Assembly said: "This General Assembly, therefore without expressing any opinion upon the plan of union proposed, deems it inexpedient, at present, to continue said conference, and said committee is discharged." Thus it will be seen that all through the history of the Cumberland Church organic union with the Presbyterian Church has been considered probable and desirable. But difficulties ever arose over a basis that would be mutually agreeable. The history of these efforts shows that forty years ago (1) The Cumberland Church was ready to adopt the more general name Presbyterian. (2) To recognize the standard of ministerial education of the Presbyterian Church. (3) To adopt the Confession of Faith and Catechisms of the Presbyterian Church with a proviso that it be modified substantially in accordance with a paper that was to accompany the articles of agreement. This paper proposed changes in the III, V, VIII, X and XVII chapters.

These concessions were made in the negotiations with the

Southern Church. The wonder to me is that the Cumberland Church and the Southern Church did not unite forty years ago. I can only surmise that in the Province of God that union was averted in the interests of wider Presbyterian unions only beginning to be realized. Nor does it seem to me in the study of these unsuccessful attempts at organic union the churches negotiating were quite ready to put explicit confidence in the present faith and purposes of each other without bringing up some reminder of the things that separated in the past.

It is self evident that the nearer we get to Christ the nearer we get to each other and our fathers from time to time recognized a growing similarity in belief and a growing tendency to recognize the fact that the things in which we agree are more important than the things which we disagree.

In 1903 the Presbyterian Church, U. S. A., revised its confession of Faith. This revision was not occasioned by any pressure from without, but was purely a movement within the church itself. The purposes of the revision were two, (1) to disavow inferences drawn from certain statements in the Confession of Faith, and (2) to set forth more clearly some aspects of revealed truth which appeared to call for a more explicit statement, viz: "The love of God and missions, and the person and work of the Holy Spirit." This revision did not impair the system of doctrine taught in the Confession and the Holy Scriptures, but was designed to remove misapprehension as to the proper interpretation thereof.

The proposed revision was widely circulated and studied and when it became evident that it would be adopted almost unanimously by the Presbyterian Church some Presbytery in the Cumberland church overtured its General Assembly to re-enter negotiations for reunion. The psychological hour had struck. Presbytery after Presbytery in both branches of the church endorsed the overture. The General Assembly of the Presbyterian Church U. S. A., of 1903 declared that the revision had carried. But just before that declaration was made, yet doubtless because it was a foregone conclusion that it would be made, a telegram was received from the Cumberland Assembly stating that a committee of nine had been appointed on Presbyterian fraternity and union to confer with such like committee as may be appointed by other Presbyterian bodies, in regard to the desirability and practicability of closer affiliation and organic union among the members of the Presbyterian family of the United States. After the receipt of this telegram, May 27, 1903, the Presbyterian Assembly appointed a similar committee. The joint committees adopted a report on union and submitted the same to their respective

assemblies which met in 1904. This report contained (I) plan of reunion and union of the two churches. (II) Concurrent declarations to be adopted by the respective General Assemblies meeting in 1904. (III) Recommendations.

The concurrent declarations affirm that: "In adopting the Confession of Faith of the Presbyterian Church in the United States of America, as revised in 1903, as a basis of union, it is mutually recognized that such agreement now exists between the systems of doctrine contained in the confessions of faith of the two churches as to warrant this union—a union honoring alike to both."

The Cumberland General Assembly adopted the report of the joint committee by a two-thirds vote and the Presbyterian Assembly by a still larger vote. Overtures were then sent to the Presbyteries of the two churches that they might vote as to whether they approved or disapproved the union. The answer of the Presbyteries were received by the Assemblies of 1905. In the Presbyterian church 195 Presbyteries voted yes. One voted yes conditionally, five failed to vote and 39 voted no. In the Cumberland church 60 voted in the affirmative, 51 in the negative, 2 did not vote and two votes were so uncertain that they were cast out.

Thereupon the enlarged joint committee was instructed to take such steps as were necessary to perfect the union. The report of the joint committee was adopted by the assemblies of 1906 and the union thereby declared effective and the first assembly of the reunited church was the assembly of 1907.

It will be noted that in effecting this union, the two General Assemblies declared that a substantial agreement as to the systems of doctrine in the two confessions already existed. In 1906 the Presbyterian General Assembly unanimously declared that "the change of doctrinal standards resulting from the union involve no change of belief on the part of any who were ministers, ruling elders or deacons in the Cumberland Presbyterian Church." And this is true because they are required to assent only to the system of doctrine and not to every particular statement of the Westminster Confession, and because the "two assemblies of 1904 did declare that there was then a sufficient agreement between the systems of doctrines contained in the Confessions of the two churches to warrant the union."

Forty years ago the Cumberland Committee on union declared its substantial accord with that system and only asked that revision be made that would clear the Confession of what they regarded as fatalistic utterances. The revision of 1903 removed these apprehensions and therefore rendered the Confession acceptable to the constitutional majority of the Cumberland church.

The Presbyterian church has never by its voice or its works admitted that any parts of the Confession were fatalistic, but declared that the revision of 1903 was made in part to remove such apprehensions on the part of others and that since that revision such interpretation was no longer allowable.

IV. The reunion of the Old and New School churches was more spectacular than that of the Presbyterian and Cumberland Presbyterian Churches. In May, 1869, the Assemblies met side by side in the city of New York. When the joint committees gave their report the Old School Assembly adopted it by the overwhelming vote of 285 to 9, and the New School Assembly adopted it unanimously. In the elation of the hour a year was too long a time to await the happy consummation. Confident that the Presbyteries would act favorably on the overture to be sent down to them, the Assemblies ordered their Presbyteries to meet and to give a categorical answer, yes or no. Then they themselves agreed to come together in Pittsburg the following November, to receive the answers of the Presbyteries. The Assemblies met in Pittsburg on the 10th of November. Routine business was transacted separately. At 10 o'clock on the 12th each Assembly was to notify the other of final action. I have told you the result in the Presbyteries. The New School Assembly left the Third church, and headed by its moderator marched single file past the First church where the other Assembly was in session. The Old School Assembly marched out of the church in single file walked along the other side of the street, and both bodies paraded before the assembled thousands that lined the thoroughfare to see the inspiring spectacle. Then the two processions faced each other, came together in the center of the street, their moderators locked arms and the Assemblies fell in line in double file arm in arm, and proceeded to the Third church. Then Dr. Jacobus said: "If there be any person present who knows of any reason just and sufficient why these parties may not be lawfully united let him speak, or ever after hold his peace." And Dr. Elliott, who had been moderator at the time of the disruption, in 1837, said: "I know of none." Then a sympathetic spectator exclaimed: "What God hath joined together let no man put asunder." That was the 12th of November, 1869. The next year was the first assembly of the reunited church. But that Pittsburg Assembly did more. It resolved to raise a memorial fund of five millions of dollars to advance the work of our gracious Lord. And when the memorial funds were created it was found that the church had responded to the appeal with more than seven millions of dollars.

The reunion at Columbus was not marked by the spectacular.

No previous special session of the Assembly had been held in the same city. But the union sentiment at Columbus was all so pervasive and so sacred that the spectacular would have been superfluous.

It was voiced in the opening sermon of Dr. Landreth, an orator of the massive style, who made an impassioned plea for the reunited church to use its high privilege and enter the open door in the west and south.

It found expression in the selection of the moderator, who was regarded as the especial exponent of Presbyterian reunions, and whose unanimous election was a fitting tribute to his efforts in this direction.

The union spirit was manifested in the evangelistic report, a former Cumberland speaker said that if Dr. Roberts was the special exponent of the formation of the union, Dr. Calhoun, who represented the evangelistic committee in the South, had done more than anyone else to cement the union.

Pre-eminently the union spirit was manifested in the reports of the Boards, and benevolent agencies of the church and throughout the Assembly, an overwhelming feeling came over us that finds expression in the words of the Psalmist, "How good and how pleasant it is for brethren to dwell together in unity. It is like the ointment, the precious ointment, that ran down Aaron's beard." As a Presbyterian U. S. A. by birth and conviction, I said what magnificent specimens of consecrated manhood are these Cumberland recruits, Landrith, and Fullerton, and Black, and Darby, and Manton, and Hubbard, and the rest. And me thinks the angels of God must have rejoiced when the last moderator of the Cumberland Assembly turned over the gavel used in that church since 1875, bearing this inscription: "This wood grew on our birthplace," and said pathetically "Mr. Moderator, if you would tap a few times with this gavel I think the former Cumberlanders would come to order a little quicker."

Brethren we are one. And the splendid thing about this reunion is not only that it is so sweetly harmonious wherever it has been effected, but also that it is universally looked upon in the light of a larger responsibility and a larger ability to grapple with the colossal interests that confront us as a church. From both branches of the church we have a glorious heritage, and the mingling of these heritages will enable us to do vastly more as one church than we could have done as two.

Let me close in the language of the reunion committee of 1868: If we face the sun our shadows are behind us. * * The future cheers and animates us with brightest prospects. The voice of the Son of God rebukes the weakness and wickedness

of chism, and enjoins the unity of faith and love. Hope anticipates the time when every dissension healed and forgotten by christian charity. all branches of the Presbyterian church, in all sections of our common country, holding the same standards, shall be drawn together by patriotic and evangelical sympathies in cordial and indissoluble union. Glorious things are promised to the church, in the day that the Lord bindeth up the breach of his people and healeth the stroke of their wound. Surely it will be for good and not for evil, for joy and not sorrow, for strength and not weakness, if henceforth our rule shall be "One body and one Spirit, even as we are called in one hope of our calling. One Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in us all."

PRESBYTERIANISM—ITS AFFINITIES

(Delivered at the Second Presbyterian Church, Springfield, Mo., 1908.)

On the fifth day of May, 1863, Albert Barnes delivered an address before the Presbyterian Historical Society, in Philadelphia, entitled "Presbyterianism:—Its Affinities." This address is the best thing of its kind that has come under my observation for a long time. Delivered before a body of highly educated men and at a time when church and state were rent in twain over the issues of the Sixties, it is natural that this address should be a little too scholarly to be popular, and that it should bear at length on some points long since antiquated. But its permanent elements are of such value that they should be placed within reach of the present generation and of readers of ordinary attainments. "There are reasons why we are Presbyterians. * * * * And there can be no want of charity towards others, if, when we come together as Presbyterians, we suggest those reasons to each other." Because Dr. Barnes has stated these reasons so admirably I have felt constrained either to make a most liberal use of quotations from his address or else to rewrite it with the attempt to popularize it, and to bring it down to date. The latter alternative seemed to be preferable. I shall therefore make free use of his language and thought, popularizing both where they seem to be beyond the comprehension of the unlettered reader, omit the antiquated, and add the modern. And I shall leave it entirely to the judgment of the reader to determine which is Barnes and which is Stringfield. Those who are familiar with the writings of Al-

bert Barnes will not attribute to him any part that may seem weak or trivial and those who are acquainted with the **redactor** will recognize that which is beyond his depth.

According to the chemists our universe is composed of very few elementary bodies. The great variety of material substances is obtained by various combinations of these elementary substances. The elementary substances are seldom found alone but usually are combined with other substances. Thus when oxygen and hydrogen meet they unite in the proportion of two parts of hydrogen to one part of oxygen and form water. Or the oxygen combines with nitrogen and a few other substances and forms air. Now the substances with which a given substance is usually found or has a tendency to unite with, are called its affinities.

But what is true in regard to the elementary principles of matter, is also true of the principles of moral science and religion. Many of the works of nature are little known except by their affinities; none of them are fully understood except by those affinities. It is equally true that the teachings of a church are best estimated by an acquaintance with their affinities. Are the principles advocated likely to be found where there is most intelligence, refinement, purity of life, freedom of opinion, elevated views of the dignity of man and of the government of God? Or, is there a natural affinity with despotism, impurity of life and morals, ignorance, bigotry, superstition?

Presbyterianism derives its name from its system of government. It has, indeed, become so combined with a certain form of doctrine from a natural affinity that we commonly use the term not as referring to the form of government alone, but to that form in combination with the Calvinistic doctrine. So close is this affinity, and so prominent is the doctrine that in the popular estimation the **doctrine** is the main thing; and the opposition to the church is arrayed against the doctrine rather than against the form of government. Considered as a form of government Presbyterianism is ecclesiastical Republicanism, and has so much in common with our Republican institutions, and so much in accordance with just notions of liberty and the progress of the world, that it would seem to be easy to commend it to the favorable regard of mankind, if it were not for the odium excited by a misapprehension of the doctrine with which, in fact, it is now invariably combined.

Yet it is strictly, and only, in itself a system of government. Theoretically that system of government might be combined with any form of religious doctrine or with any forms and ceremonies in the public worship of God. But actually it has no affinity for Arminianism, Socinianism, for Baptismal Regeneration, or Pur-

gatory, for splendid vestments, processions, pilgrimages, genuflexions, liturgys or the Mass. But its whole career in the world has been a career of repellance of all these. And we judge a system by the things it repels as well as by those it attracts.

As a system of government Presbyterianism comprises the following cardinal principles:

1. That all power in the church belongs to Christ; or that he is the Supreme Head of the Church and that all power which is not derived from him is an usurpation.

2. That power in the church resides, under Him, with the people, and belongs to them as a brotherhood. It is not derived from men who profess to be descendants of the Apostles, and invested therefore with authority over the church; it is not lodged with a clergy, that has authority to perpetuate their own order with no reference to the will of the church; it is not derived from the state as having any right to legislate for the church as such, or to prescribe its doctrines, ceremonies or mode of worship.

3. A third material and essential point is the entire equality of the clergy, or the fact that there is but one order of ministers in the church. Holding this doctrine, we, without any inconsistency, recognize cheerfully the validity of the ordination of other denominations, and regard them wholly as on a level with us, and regard ourselves in every sense as on a level with them.

This doctrine of the equality of the clergy we regard as one of great importance. The effect of the opposite view—of a distinction among the clergy—of different grades of ministers—we think can be traced far back in the history of the church by an **affinity** with pomp and ceremony, and formality in religion; an affinity with worldly aspiring in the clergy, despotic institutions in the state, and want of freedom among the people, and with forms of despotism and moral darkness which spread over Europe in the middle ages. Charles I. with keen sagacity saw that Prelacy and Monarchy were indissolubly united, and sought to bolster the former in order that it might be a prop to the latter; Hence his famous maxim “No bishop, no King;” meaning and stating a great truth, that “if there is no despotic power in the church; there can be no despotic power in the state; or if there be liberty in the church there will be liberty in the state.”

4. A fourth material principle in Presbyterianism is; that there is to be government in the church. This idea springs from our Calvinistic or doctrinal view, which by natural affinity is united with the Presbyterian mode of administration; government is “the exercise of authority;” it is direction or restraint over the actions of men in communities, societies or states.” It is not advice however wise such advice may be; it is not counsel;

however valuable or important such counsel may be; it is not a suggestion of expediency, or an expression of an opinion by those who are experienced, wise, or learned; it is, as far as it is proper to be exercised, authority. It is designed to settle things. It implies loyalty and obedience. The submission which it demands is the submission due to those who are entrusted with authority. Up to the point where it is legitimate, and is not an usurpation, it becomes obligatory on the conscience; and is to be regarded as a religious duty, an act of submission to God.

We attach great importance to this in the church as we do in the state. We believe that the church like the state is to be characterized by order. Our ideas of government are that it is universal. The worlds which God has made, and over which he presides, are not regulated by advice but by law. A community is kept in order, and made prosperous, not by good opinions but by wise administration of good laws. God has set in the church "helps, governments," as well as "teachers," "miracles," "gifts of healing," and diversities of tongues. I Cor. xii:28.

5. This government is a representative system of government. It supposes indeed that the power resides with the people—the church—and is to be exercised by them, and that in no case is power to be exercised which has not been conceded by them. Yet this power is not exercised ordinarily by them as a body but by the representatives whom they choose and to whom they delegate the power.

In this it accords with the best ideas of civil liberty. The world has made the experiment of the exercise of unrepresented power in the monarchical and despotic forms of government, on the one hand and of the strict democratic principle on the other, in the struggles for freedom and has oscillated between the one and the other. Tyrants have swayed the scepter and destroyed and disowned the liberty of the people. Then the people have arisen in their might, dethroned monarchs and taken the government into their own hands. But in attempting to exercise authority directly by the body of the people their efforts have issued in disorder, anarchy, weakness and failure. These failures have paved the way for a new claim of despotism by hereditary title, or military usurpation. In the history of the world no safe medium has been found—no system that would combine authority and freedom; that would constitute a government, and yet not invade the rights of the people; that would secure the best administration of law; except that of the principle of representation. That combines authority and freedom, gives to government the sanction of and makes the people feel that the authority exercised is their own authority. Hence the

United States guarantees to every state in the Union a republican —i. e. a representative—form of government. In the church the Presbyterian—or representative form of government is contrasted on the one hand with the Monarchical as represented in the claim of power derived from Apostolical succession; and on the other with power exercised by the assembly itself, or the body convened for this purpose—that is from strict and radical democracy which in the state has ever been subject to the weaknesses alluded to above.

6. A sixth principle in the Presbyterian mode of government is that the power of government is limited by a constitution. A constitution defines what may be done; and it prescribes what shall not be done by the very fact that the authority to do a certain thing is NOT found there. The fact that there is a constitution is of the nature of a compact between the church and all who enter it. It is a public pledge that no power shall be exercised which is not specified in this constitution; and that no one's opinions, faith, or conduct shall be affected in any way except under the well-considered and clearly-defined processes arranged in the constitution. An arbitrary sovereign has no limit except that of will or caprice; a mob has no rule of action, nor can any interests intrusted to it have a basis of security. A constitution defines and limits rights, constitutes security, makes established principles permanent, encourages labor, diffuses contentment and intelligence, the just administration of law and promotes peace. The idea of constitutional government is incorporated in Presbyterianism more prominently than in any other mode of church government.

And now let us notice some of the **affinities** of this system of government.

The first and most remarkable is its affinity for the Calvinistic system of doctrine. In fact the Presbyterian form of government and the Calvinistic system of doctrine have been so intimately associated that they constitute one system in the general estimation of men, and the name **Presbyterianism** is now commonly so used as to designate the result of this amalgamation.

There are no permanent Arminian, Pelagian or Socinian Presbyteries, Synods, General Assemblies on the earth. There are no permanent instances where these forms of belief or unbelief take on the Presbyterian form. Arminianism combines freely and naturally with Methodism, with Prelacy, with the Papacy. Pelagianism, Sabellianism, Socinianism combine freely with Independency. There was doubtless some reason why Dr.

Priestly and Dr. Channing were NOT Presbyterians; there was a reason why Calvin, Knox, Chalmers, Witherspoon WERE.

The reasons may be satisfactorily stated.

(a) Calvinism in doctrine and Presbyterianism in church government spring essentially from the same idea—the idea of government, regularity, order; the idea that God rules. Calvinism, though it seems to be, and though it is often represented as a mere system of doctrine, having no valuable practical bearing is in fact a method and form in which the Divine Power is represented as put forth in the administration of the affairs of the universe. It is based on the idea that God rules; that he has a plan; that that plan is stable and may be depended upon. It supposes that God has a right to exercise dominion; and that the exercise of that right is for the well-being of the universe. Its essential idea is that of authority, regularity, order, law; and hence it naturally combines with that form of government where the fixed principles of a constitution prevail.

(b) Each naturally draws to itself the same class of minds. There is in the world, in all countries and communities a class that characteristically loves order, law, fixed principles of justice and liberty; that aims to carry fixed principles into the family administration, into the intercourse of man with man, into civil institutions; that endeavors to remove government as far as possible from the sway of passions; which seeks to conserve all that has been secured of value in the past.

Presbyterianism in its fixedness, order, love or law, well represents that idea. Calvinism as a system of doctrine begins with an eternal plan on the part of God, regards the universe as governed by settled purpose and law and has an affinity for the same class of minds.

(c) Each, therefore—Presbyterianism as a scheme of government and Calvinism as a system of doctrine—contemplates the same RESULTS. That they may exist separately I do not deny. That the Presbyterian mode of government has been found in a few instances originally combined with other forms of doctrine, or that in some instances the form of Presbyterian government has been retained after the churches have materially departed from the original faith which bound the two systems together, is not to be denied. Nor is it to be denied that the Calvinistic doctrine may be found under other modes of ecclesiastical government. But the historical fact is that the two seek alliance and that they have such a natural affinity as to justify the popular use of the term **Presbyterianism** as denoting a peculiar mode of church government combined with Calvinistic doctrines. Proceeding now with this idea of Presbyterian-

ism as the union of a certain form of government with certain doctrines, notice some of the affinities of this system:

The most obvious perhaps, is its affinity for a simple mode of worship. Presbyterianism historically and naturally is out of tune with imposing rites and ceremonies, a liturgy, splendid vestments, or the idea of grace communicated by official sanctity in a priesthood. It has built no cathedrals and would not know what to do with them if it had them. In the very form of the Gothic Edifice there is a manifest incongruity between the structure and the modes of worship preferred by Presbyterians; and the idea which strikes the mind where such a structure is reared is that, as it was originally adapted to a mode of worship materially unlike the Presbyterian view of the design of devotion, so it will be forever impossible to combine the two.

So deeply has this principle been imbedded in the very nature of Presbyterianism, that it has been impossible to retain in connection with it, or to revive permanently, even those remnants of pomp and show in the worship of God which some of the Reformers adopted under Presbyterian organizations.

It is known that some of the Reformed churches with Presbyterian organization adopted in a modified way Liturgical forms of worship. And when these have died away attempts have been made to revive them. Yet history demonstrates the fact that there is a repellancy between Presbyterianism and Liturgical forms. It is not difficult to account for this fact. Presbyterianism gives such prominence to the great doctrine of Justification of faith, and guards that bulwark of the faith with such anxious care, that it looks with a jealous eye on all those forms and ceremonies which would tend to render this cardinal doctrine obscure.

In the view of all Presbyterians the merit of our salvation is wholly in the Redeemer—in the sacrifice which He made for mankind on the Cross. That doctrine is to stand alone in the matter of man's salvation; nothing else is to enter into a sinner's justification; no human merit can be urged as a ground of man's acceptance with God.

Some forms of worship are, indeed indispensable, but Presbyterianism insists that they shall be simple and dignified: that they shall be such that the mind shall not be in danger on the subject; that they shall have no tendency to turn the mind from the doctrine of Justification by faith; that they shall not encourage such a view of the sacredness of the administrator as that there shall be any idea that he has power to forgive sin, and that there shall be no such view of the sacraments, as having an efficacy derived from the form or the administrator, to

regenerate the soul. The mind of man is so constituted that elaborate forms of religion tend to the idea of human merit and obscure the doctrine of Justification by faith.

The next thing which I notice in regard to Presbyterianism it is affinity for a certain class of minds.

The same thing might be said of other denominations with as much truth and propriety.

There is a class in every community which will find more in accord with their views of religion, and which will be more edified and more useful in the Presbyterian church than in any other; I believe also that there is a class of minds in every community which will find more that accords with their views of religion, and with the structure of their own minds, and which will be more happy and more useful in the Episcopal church, in the Methodist church or in the Salvation Army than they would be in the Presbyterian church. No man who has any just view of the human mind can doubt that men, equally honest, will take different views on a subject so important and so difficult as religion. These views are influenced or moulded by their training, their standpoint in religion, their habits of life, their temperaments and their associations.

Human nature as it is, is such, that harmony and peace can be better promoted by persons entertaining particular views being associated in one organization, than would be the case if they were associated with those of a different temperament.

It may be readily granted that Christianity is divided into too many organizations: that the unity for which Christ prayed can not be realized in perfection until there is an organic unity of the evangelical denominations. But denominationalism is not all bad.

Here are four typical men: No. 1 is moved to devout meditation and reverence by splendid vestments, elaborate rituals and display of authority.

No. 2 would have nothing ornate, elaborate or sensuous come between him and a straightforward appeal to his reason and conscience; No. 3 is listless until his emotions are touched; and No. 4 is aroused by the blare of tambourines and drum. Put these four men in one organization. If the principles of No. 1 prevailed, 2, 3 and 4 would grow formal and spiritually dead. If the principles of 2 prevailed, 1, 3 and 4 would find them too commonplace, too cold, or too uninteresting. If the principles of 3 or 4 prevailed, 1 and 2 would be repelled or disgusted.

There are men whose characteristics of mind and heart incline them to the Calvinistic view of religion.

They are the men who look first to God: to government, to

order, to law, to stability. These men naturally regard all things as the result of the carrying out of a fixed plan. They find no security or peace in the idea of chance, or in the results which would follow from making the human will, human wisdom or human freedom the center or the standpoint in the contemplation of the universe. Such men, when their minds are turned to religion, will be Calvinists and not Arminians. Perhaps it is not too much to say that there are minds which sooner than embrace the Arminian views of religion with all the appeals which Christianity under that form could present to them, would rather not embrace religion in any form. For them the choice is not between a Calvinistic religion and an Arminian religion but between a Calvinistic religion and no religion at all. It is certain that Jonathan Edwards could never have been anything but a Calvinist.

These men are calm and sober in their views; firm in principle; not easily swayed by passion; rigid in adherence to the truth; friendly to just government, order and law.

(c) Again. There are persons who by the very manner of their conversion become Calvinists, and who can never be anything else. In their conversion their sense of sin is so deep; their conviction of the native obduracy of the heart, and the perversion of the will, is so entire; they are made so conscious of their utter helplessness; they are led by their own experience to attach so significant a meaning to the statement that men are "dead in sin;" the manner in which their attention was arrested, and in which they were convicted of sin, was so clearly a matter of sovereignty—so entirely without any agency or purpose of their own, so absolutely and unequivocally the work of God that they can never doubt the doctrine of the divine agency in conversion—the doctrine of the divine purposes—the doctrine of the preserverance of the Saints as constituting the only ground of their hopes that they will ever reach eternal life.

(c) Again. Much of the educated minds in this country and in other lands, will be likely to be Calvinistic. Calvinism builds colleges rather than cathedrals. The first college in this land, and the second, and the third and the fourth were founded by Calvinists, and no small part of those which have been since founded were organized and controlled by those of the same faith. These indeed are not sectarian institutions. They are not designed primarily to give instruction in the Calvinistic views. But in the nature of the case it is inevitable that those views shall give shape and form to the philosophy taught in those institutions; and that the first impressions of religion will be derived from those views.

(d) The history of our country has been such that this

class of minds is widely diffused. The Puritan mind is essentially Calvinistic. The civil institutions they formed have had an enduring influence on our country. Their churches were Calvinistic; their colleges were based no less on the Shorter Catechism of the Westminster Assembly than on the spelling book, Euclid and Homer. The Puritan mind is still a leading mind in religion, education, in civil and military affairs.

The Huguenot mind, one of the most noble, liberal, large warm hearted, and courteous, in all the classes of mind that have moulded our institutions, is essentially Calvinistic, and naturally develops itself in the form of Presbyterianism. The Scotch mind is essentially Presbyterian. So also is the Scotch-Irish.

These classes of mind have some peculiar characteristics. They are firm, resolute, decided; they act more from principle than from impulse. They are friendly to order and law; they are the friends to sound learning and science; they will be reliable at all times when great principles are at stake, and they will not be far off when the spirit of martyrdom is demanded. In trying times that class of mind displays a rugged grandeur, it may appear harsh, rigid, possibly blunt, uncourteous, and rough, but it regards great principles as more important than the manner in which they are defended. The question in regard to this class of minds is not mainly whether it shall be Calvinistic or Arminian; not whether it shall be Trinitarian or Socinian; not whether it shall be Presbyterian or Prelatical, Presbyterian or Methodist, Episcopalian or Catholic, it is whether it shall be Christian or infidel, whether it shall embrace the principles of Knox and Chalmers, or those of Hume and Kames. No men make better Christians, and no men make as dangerous sceptics, and there is no more important work in our country than that which seems properly to pertain to the Presbyterian church, to see that this class of mind shall be saved from infidelity, and shall be trained to believe and embrace the gospel.

Hitherto I have gone on the theory that this class of mind exists apart from any consideration of theology. Did time permit it would not be difficult to show that Calvinism has been one of the most potent though perhaps unconscious factors in the production thereof.

“The two great springs of which men are moved are sentiment and idea; or, to use other terms, feeling and conviction.” “The man of sentiment, of feeling, is the man of instability; the man of idea, of conviction, is the man of stability; he can not be changed until his conscience first be changed. Calvinism produces men of conviction. It finds them in the quagmire of sin and takes them out. It will not leave them dirty and ignorant and shiftless. It puts a new aspiration in the

hearts and traits of character that make men successful in the social and economic spheres. Men criticise the church because it apparently reaches so few outside of the ranks of the fairly prosperous in business and labor; forgetting that Christianity in general and the Calvinistic forms thereof in particular encourage just those characteristics that make the laborer, the artisan, the merchant successful. And men who are swayed by sentiment, whose religion is largely moulded by appeals to the sensuous or the spectacular complain that Calvinism is cold, hard, unreasonable. Many years ago a pioneer minister started east to be treated for a cancer. In Springfield he fell among thieves who robbed him of all he had. News of this fact reached a religious gathering in another country. Someone suggested: "Let us pray." "Uncle Billy Orr"—that staunch Scotch-Irish Presbyterian was never heard to pray aloud, but he instantly sprang to his feet, laid a \$10 bill on the table, saying, there's my prayer." Calvinism does not flow away in tears, does not wear its heart on its sleeve, does not slobber over people, but let it never be said that a system of doctrine that has produced more martyrs to Christianity and more great evangelists than all other systems combined is cold or unfeeling.

The next thing which I notice in regard to this system of religion is its affinity for the doctrine of human rights, and the principles of liberty. Its great principle which lies at the foundation of all our notions of liberty and the rights of man is stated in the twentieth chapter of the Westminster Confession: "God alone is Lord of the conscience and hath left it free from the doctrines and commandments of men which are in anything contrary to His word or beside it, in matters of faith and worship." With their ingrained ideas of the rights of man and their detestation of tyranny Macaulay says the Puritans were prostrate in the dust before their Maker, but put their feet on the neck of their king. The principles of civil and religious liberty are nourished and sustained by a veneration for the Bible, as a Divine revelation, as the source of law, as the fountain of doctrine, as containing a true history of man in his creation, fall and redemption. These great principles have been incorporated into all Presbyterian Confessions of Faith, and in no other branch of the church has there been a more stern regard for liberty and the rights of man, and a more firm resistance to tyranny and oppression.

We may begin at Geneva—abused and slandered Geneva—and move among the Huguenots, and pass to Holland, and recall the scenes in England in the time of Charles and in the Commonwealth, and retrace the bloody history of Scotland, and bring to our recollection the history of the Presbyterian Church in our own country, and we shall trace all along a close connection between

the principles which we hold as Presbyterians and the spread of the doctrines of civil liberty, and we may challenge the world for a record of more honorable struggles in behalf of freedom and the rights of man. The principle which we hold in regard to the right of self-government in the church, or of power emanating, under God, from the people, is a principle which as applied to civil affairs constitutes the foundation of liberty in the state. The fundamental principles that have made Presbyterianism the historic champion of civil and religious liberty, now place it in the vanguard of those who are endeavoring to bridge the chasm said to exist between the church and the laboring man on the one hand, and the twentieth century forward movement in the evangelization of the world on the other. The former finds a fitting illustration in the Department of Church and Labor, conducted under the auspices of the Board of Home Missions. The cordiality with which labor organizations have received the advances of this department, and the results it has already achieved are simply marvellous and characterize it as one of the most important undertakings of the church for a generation or more. As to the latter the Omaha and Philadelphia conventions in the interest of foreign missions only emphasize the well-known fact that by virtue of its very being and principles the Presbyterian Church is a missionary society, deeply conscious of the responsibility imposed by the risen Lord on His church to preach the Gospel to every creature. These movements, under the auspices respectively of the great Boards of Home and Foreign Missions, are more than fads or passing sentiments. They are founded in the very constitution of the church. They are the natural, if not inevitable, expression of its life. For consider our precious doctrines we hold with steadfast tenacity that pledge us to champion the rights of the toiling masses, and dispel the spiritual darkness that broods over a large portion of the habitable world.

(a) The race, we hold, is one. "God hath made of one blood all the nations of men, for to dwell on all the face of the earth." This doctrine we embrace in the strictest sense. Our faith in the Bible is incompatible with a conception of man as made up of different races of independent origin. The true conception of the brotherhood of man and the Fatherhood of God leaps beyond the boundaries of social distinctions or stations in life; beyond the changes of climatic conditions, or environment; and is a wonderful leveler, and a promoter of equity and humanity.

(b) Again. As in the creation, so in the fall of man the race is one. We regard Adam as the federal head of our race, and in some way, whether it be by mediate or immediate imputation, his act involved our race in ruin. All his posterity descending from him by ordinary generation is born with a fallen nature,

with corrupt hearts. That fall was the source of death—the reason why any human being would ever die, and why all human beings must die. Each one, no matter what his station or nation, is a brother to every other one in human form, alike in creation and in ruin.

(c) The same thing is true in the doctrine which we hold in respect to redemption. In the views which we entertain on that subject we regard men in all the walks of life, and all the races of men, as on a level. All are ransomed by the same blood. "There is none other name under heaven given among men whereby we must be saved." Christ met every requirement of violated law and made an atonement sufficient for all, adapted to all and to be offered freely to all.

(d) The same idea is suggested by our doctrine of election. This is a cardinal doctrine; a doctrine to which we trace all our personal hopes of salvation and all our expectations of the success of the Gospel in the world. But the division of the human race which the doctrine of election contemplates in reference to the church on earth and the final condition of the race in the future world is not a division by any imagined upper and lower strata in society; it is not a division of geography, climate, national peculiarities. What it is, we may not be able with our wisdom to determine. We only know it is not this. That multitude which no man can number is to be gathered out of every nation, tribe and tongue; every condition and station in life. Man as he is regarded by the Creator on His throne, the Redeemer on the cross, the Holy Ghost in His "office work" in converting and sanctifying the soul, rises above all the distinctions of wealth and poverty, of position and occupation, of intelligence and ignorance, of civilization and barbarism. "Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth Him, and worketh righteousness, is acceptable with Him."

(e) Finally our ideas of loyalty to Christ enforce us to defend the weak, to bear one another's burdens, to share the Gospel with every creature.

The sum of all doctrines is to bring men back to allegiance to the laws and the government of our Maker. With their innate love of law and order, Presbyterians have been steadfast in their recognition of just authority in church and state. Recognizing Christ as the Great Head of the church, we take our orders from Him and bow in loving submission to His mandate to carry the Gospel to every creature. The tendency of Presbyterianism in the very nature of the case is to loyalty. Above the siren songs that proclaim the religions of the non-Christian lands as good

enough for them it hears the majestic voice of the Son of God saying: "Go ye." And it answers: "Yes, Lord, in Thy name we will go."

PULPIT AND PEW IN PERSPECTIVE.

(A Home Missionary Address Prepared For the Spring Meeting of Ozark Presbytery, 1909, But Not Delivered Because the Writer Was Called Home.)

The earliest Presbyterian ministers in Southwest Missouri were energetic and untiring in their labors. They spent hours in the saddle, rode through forests and over prairies, preached in groves, school houses, private homes, held camp meetings, organized churches, visited scattered homes, taught school or farmed.

In those scattered homes, with no newspapers, few books and few social functions, they were the almoners of good cheer, information and spiritual strength. At the fireside they received a royal welcome by the entire family and next morning their retreating forms were watched with sighs and sadness. The strictly itinerant character of ministerial labors continued longer in the Cumberland than in other branches of the church. The Old and New School churches had access to stronger mission boards, and when these bodies united in 1870, the united church nobly sustained missionaries in fields whose territorial bounds were reduced in order that the spiritual husbandry might be more intensive. When land is \$1.25 an acre an ordinary farmer may attempt to cultivate a section; but when land is worth a hundred times that amount he may raise more on a few acres. Intensive husbandry became necessary in the spiritual sphere because the country became more densely populated and because in certain directions the demands on the ministry were intensified.

We have passed through two eras and are entering upon a third. The first was the era of a ministry that supported itself largely by secular occupations. This era was more clearly defined in the Cumberland than in the other branches of the church. The second was the era of a ministry sustained very largely by aid from the church at large through missionary boards. This era was less clearly defined in the Cumberland than in the other branches of the church. The third is the era when the ministry must be sustained largely by local support. This era is dawning. It has not fully arrived. It is retarded by legacies from both of the preceding eras. Hence we are in a transition period, and there

are urgent calls for readjustments in the relations between the pulpit and the pew. Until these readjustments are realized the conglomerate system works a hardship on the pulpit and on the pew. As a modest contribution to this readjustment I have chosen for the theme of my Home Missionary address, "Pulpit and Pew In Perspective." A devotional writer of national reputation has written a little book admirably adapted to newly wedded young people. Wise counsel is given under the twofold division, "The Husband's Part; The Wife's Part." The sweet amenities that have clustered around the pastoral relation where pastor and people, in mutual love, confidence and forbearance, have acted their respective parts are second only to those born of such marital unions as are made in the favor of High Heaven.

Permit me then to present this theme under this division:

(1) "Our blessed Lord at first collected His church out of different nations, and formed it into one body by the mission of men endowed with miraculous gifts which have long since ceased. The ordinary and perpetual officers in the church are bishops or pastors; the representatives of the people, usually styled ruling elders; and deacons. The pastoral office is the first in the church, both for dignity and usefulness. The person who fills this office, hath, in Scripture, obtained different names expressive of his various duties. As he has the oversight of the flock of Christ, he is termed bishop. As he feeds them with scriptural food, he is termed pastor. As he serves Christ in His church, he is termed minister. As it is his duty to be grave and prudent, and an example to the flock, and to govern well in the house and kingdom of Christ, he is termed presbyter or elder. As he is a messenger of God, he is termed the angel of the church. As he is sent to declare the will of God to sinners, and to beseech them to be reconciled to God through Christ, he is termed Ambassador. And, as he dispenses the manifold grace of God, and the ordinances instituted by Christ, he is termed steward of the mysteries of God." (Form of Government, Chapters III and IV.)

And let no man "take this honor unto himself, but he that is called of God, as was Aaron." Paul wrote the Ephesians that Christ "Gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." The Revised version reads: "Unto the work of ministering, unto the building up of the body of Christ."

The apostles were men who had seen Christ in person, who received the knowledge of the Gospel by immediate revelation, and who were rendered infallible by the gift of inspiration. "The prophets of the New Testament differed from the apostles, in that their inspiration was occasional, and therefore their authority as

teachers subordinate." These were the men whose office in the church was temporary. The evangelists were itinerant preachers or missionaries sent to preach the Gospel where it had not been previously known or at least where it was not firmly established. The expression "Pastors and Teachers" does not describe two distinct offices, but is rather a twofold designation of the same officers, who were at once guides and instructors of the people. This is the office which our form of government declares is "first in the church both for dignity and usefulness." The pioneer ministers already alluded to were probably performing the functions of the scriptural evangelist more nearly than that of pastor. The modern evangelist is different from either. But since pioneer conditions have largely passed away the present demand is for the work of the pastor.

Now apostles, prophets, evangelists and pastors were all given to the church for a purpose, namely, for the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ." The interpretation of this passage is doubtful. Some hold that the work of ministering is here assigned to the church. But while the church has such a function, I am inclined to the opinion that the work of ministering is that work which ministers perform. Dr. Hodge quotes Calvin as saying: "He could not exalt more highly the ministry of the Word, than by attributing to it this effect. For what higher work can there be than to build up the church that it may reach its perfection? They therefore are insane, who, neglecting this means, hope to be perfect in Christ, as is the case with fanatics, who pretend to secret revelations of the Spirit; and the proud who content themselves with the private reading of the Scripture, and imagine they do not need the ministry of the church." To this Dr. Hodge adds: "If Christ has appointed the ministry for the edification of his body, it is in vain to expect the end to be accomplished in any other way."

Now if the minister is to perform his part the work of the ministry demands his whole time. It is true that Paul labored with his own hands and in part at least supported himself. But that was a temporary expedient. Paul was planting the Gospel in a heathen land and the home church was poor in earthly goods. No one more strenuously than Paul insists that he that preaches the Gospel should live of the Gospel. He wrote the *Corinthians* that under the old economy the ministers in the temple lived off the temple offerings, and added: "Even so hath the Lord ordained that they which preach the Gospel should live of the Gospel." Here is a division of labor divinely ordered. If God calls us to preach the Gospel, He does not call us to secular occupations. The ideal condition is for the minister to live among the

people he serves. But the present divided state of Protestant Christianity forbids the fast drawing of parish lines, and many of our churches are so weak that several—not always contiguous—must be grouped. This has given rise to a popular conception that where a minister serves from two to four churches about all that is required is that he should preach on Sunday. And ordinarily the smaller the field the poorer is the cultivation. One turns to farming or merchandise through the week. Another lives in the town and sometimes justifies the characterization of being invisible in the week and incomprehensible on Sunday. This pleasureantry aside the need of our churches is not for more pulpit ability so much as for more pastoral ability. The Sunday sermons are a small though important part of a minister's work. He is to shepherd the flock; and if he does this effectively he must know his people, and in personal conversation and contact he must warn the erring, counsel the perplexed, revive the despondent, awaken the sleeping, comfort the mourning, instruct the young, plead with sinners. The minister is the leader in the moral and spiritual activities of the community. Our people are leading a complex life. Their diversions, their occupations, their governmental functions are intertwined with their morals and their religion. And the minister must have a knowledge of a multitude of subjects and an interest in whatever touches the people. Recently two striking testimonies have come from unexpected sources. On Washington's birthday Mr. Tafft delivered an address at the University of Pennsylvania on "The Present Relations of the Learned Professions to Political Government." Of the ministry he said: "The first profession is that of the ministry. * * * During the administration of Mr. Roosevelt, and under the influence of certain revelations of business immorality, the conscience of the whole country was shocked and then nerved to the point of demanding that a better order of affairs be introduced. In this movement the ministers of the various churches have recognized the call upon them to assist, and they have been heard in accents much more effective than ever before in half a century. The greatest agency today in keeping us advised of the conditions among Oriental races is the establishment of foreign missions. The leaders of these missionary branches of the churches are becoming some of our most learned statesmen in respect to our proper Oriental policies."

The other testimony is from the commission appointed by President Roosevelt to study the conditions of life on American farms. This commission "Recognizes the necessity of high moral and spiritual ideals, and that the best way to promote such ideals is 'To build up the institutions of religion,' and that 'The whole people should stand behind the rural church and help it in the

development' of such ideals." It also suggests that the Young Men's Christian Association should organize rural associations, saying: "There is apparently no other way to grip the hearts and lives of boys and young men of the average country neighborhood." Of the country pastor the commission says: "He is the key to the country church problem * * * He must have a complete conception of the country pastorate. The country pastor must be a community leader. He must know the rural problems. He must have sympathy with rural ideals and aspirations. He must love the country. He must know country life, the difficulties that the farmer has to face in his business, some of the great scientific revelations made in behalf of agriculture, the great industrial forces at work for the making or the unmaking of the farmer, the fundamental social problems of the life of the open country. Consequently the rural pastor must have special training for his work. Ministerial colleges and theological seminaries should unite with agricultural colleges in this preparation of the country clergyman. There should be better support of the clergyman. In many country districts it is pitifully small. There is little incentive for a man to stay in a country parish, and yet this residence is just what must come about. Perhaps it will require an appeal to the heroic young men, but we must have more men going into the country pastorates, not as a means of getting a foothold, but as a permanent work."

Remember these are the utterances not of a Presbytery or ecclesiastical body, but of a government commission appointed to investigate rural conditions in general. What is said of the country applies to the village. The pastor must be a community leader. As our own denomination was the first to grapple with the labor problem in an organized way through its Department of Church and Labor, so as far as I am aware it is the first to undertake the training of men for the problems of the rural and village churches. At a nominal cost the Board of Home Missions is now prepared to furnish a correspondence course on this subject.

It is conceded that where a man ministers to one church only, whether that church has one hundred members or one thousand members, the organizing of that church, the supervision of its various auxiliaries, the directing of its benevolences, the visiting in its homes, and the ministering to its spiritual needs requires his whole time. But what if that hundred members or two hundred members are divided into four distinct churches? The pulpit demands are much less because in general the sermons preached at one place can be used at the others. Ordinarily in these conditions the pastor has access to larger numbers of unconverted persons in the aggregate—and to a larger number of young people. Organizations may not be as easily effected as in the larger churches,

but by reason of the fact that fewer new sermons are required the minister has more time for the work of supervision; and if for the educational advantages he must live in town, he must remember that to make his work effective a large part of his time must be spent on the field. Intensive spiritual husbandry is the need of the hour. The filling of the pulpit on Sunday is a small part of the minister's work. Our home mission fields in Southwest Missouri have had a great deal of preaching and a great lack of cultivation, and many of them are in a languishing condition. To develop them requires the best that is in the best of men. Someone has called that parable of the unprofitable servant the parable of extra service. The minister who is afraid that he will do more than he is paid for is doing less than he is paid for. If he is in the service of God at all he must do his best whether his temporal remuneration is large or small.

Again. The work of the ministry demands the utmost forbearance. The minister deals with all classes of men. Like his Heavenly Father he must be kind to the unthankful and the unkind. Time forbids me to dwell on this phase of the subject. I must pass to the pew's part.

(2) The church has been saying it for years, and now the government commission has said it: "There should be a better support for the clergyman." When a man is called to a pastorate the call states that the congregation believes that his ministrations in the Gospel will be profitable to their spiritual interests, and promises all proper support, encouragement and obedience in the Lord. And then continues: "And that you may be free from worldly cares and avocations, we hereby promise and oblige ourselves to pay you the sum of," etc. Very frequently persons say: "I have to work hard for a living. The minister is no better than I am." Or: "I am hard pressed. Why shouldn't he be?" When the call says a minister is to be free from worldly cares it means that he is to be kept free from the considerations of making money in order that he may devote his strength to the work of the ministry. The minister is none too good for manual toil. But if he attends to the work of the ministry he has not time for it. You are not free from worldly cares. A large part of your time and strength are spent in making a living. And it may be you have a hard struggle at that. But suppose you are worn out physically, you are depressed in spirits because you do not know how you are going to pay your bills when they become due, your daily duties leave little time for study. In this weary and depressed condition do you think you could do the work of the ministry?

A minister wrote to a large number of people to find out what kind of a sermon they liked best, and the majority replied they liked a comforting sermon. Weary with the burdens of the

week you want something to cheer you up when you come into the sanctuary. The minister must reach all classes of people. If he does not please the young the congregation has no more use for him, but the young expect him to be bright and cheerful. He must mingle with the well-to-do, and therefore he must be better dressed than the man whose duties are on the farm or in the shop. He must enter the homes of the poor, and how many times he sighs for the ability to leave a little gift. He must go to the house of mourning and scatter sunshine. The work of the ministry requires that a man shall be at his best. And if he is poorly supported, depressed in spirit or compelled to turn to secular avocations for a living he cannot give you his best. When I first moved to Springfield my family required medical attention. We called in an able physician. I went to settle my bill and he said: "Mr. Springfield, my father told me never to charge a minister. If a man is making a living off of the Gospel I never charge him; but if he is trying to preach and doing something else I charge him. That physician is not a member of the church, but he recognizes the fact that the work of the ministry is worthy of a man's whole time and strength. And when I contemplate this work I feel like exclaiming with Paul: "Who is sufficient?" When a minister gives his life to the work of the ministry he is entitled to an adequate support from ordination to the grave, and his added usefulness will amply repay the church that sees that he is free from worldly care. He has trials enough without this. He must bear the burdens of his people. He must mingle with them in joys and sorrows, in adversity and in prosperity. He must go from the hymenal altar to the house of mourning. He must try to be helpful to the giddy devotee of society and to the pious saint hungering for the bread of life. He must deal with the erring, the unforgiving, the worldly. Yes, he has burdens enough without having to wonder where he will get the money to pay his grocer's bill. And when he stands before you in the pulpit, or when he comes into your home you want him to be at his best. He is God's ambassador to you. If your neighbor does not like you, you stay away from him. If you do not like the minister he must visit you anyway. If you are low-spirited or depressed, or shabbily clothed, you are apt to stay away from church and you seek the companionship of congenial spirits only. The minister must be in his place whatever his burdens may be, and he must mingle with all classes of men however much his burdened heart may cry for only those who understand. In times of deepest perplexity you can go to him as a spiritual adviser; but the pastor has no pastor to counsel him. For these reasons the church promises to keep him free from worldly care.

There is another direction in which the co-operation of the

pew must be secured. The layman is again coming to his own in religious activities. The layman's missionary movement and the Presbyterian Brotherhood are an expression of the fact that business and professional men are not content to relegate the extension of the kingdom to ministers, women and children. Charles Stelzle has characterized this as "A man's job." The field of operation in the local church yields a rich harvest for added cultivation. But I pass this to dwell upon another work.

In the early church the word preach was not as technical as it now is. The apostles and their successors encouraged what we would style lay preaching. When Saul made havoc of the church, "entering into every house and hailing men and women, committed them to prison * * * they that were scattered abroad went everywhere preaching the Word." Then the sacred historian describes the preaching of Deacon Philip, which was blessed of God to such an extent that the Apostles Peter and John were sent from Jerusalem to give it apostolic sanction and impart the gift of the Holy Ghost. The inference is that lay members—men and women preached—proclaimed the glad tidings of life and salvation. The historian of the Cumberland Church says "Lay evangelists were a part of the original machinery of the Cumberland Presbyterian Church. At first these were selected and commissioned by the Presbytery, choice being made of men who had shown some fitness for the work. Of late years this custom has fallen into desuetude." (See McDonald's History, 1888, Page 627.)

In the history I am writing I have endeavored to show that laymen were more active in the Presbytery thirty-five years ago than in recent years. The rush of modern business has doubtless had something to do with the change. But the men of the church at large are again heeding the Master's call. In 1893 the Presbyterian Church adopted Constitutional Rule No. 1, which provides for the setting apart of local evangelists. Our experience with this rule has not been reassuring by reason of the fact that those thus set apart have regarded this as a short cut into the ministry. In my judgment the purport of this rule is not to help middle-aged or old men into the ministry—men who perhaps have not made a success in other callings—but it is to invite and direct the co-operation of men in industrial, mercantile and professional careers who, being successful in their chosen callings and yet endowed with aptness to teach, wish to give a part of their time to the extension of the Redeemer's Kingdom. A Christian business man, lawyer, physician, teacher, may continue in his chosen call-

ing and yet under authority of the Presbytery—set apart as a local evangelist—might go out to vacant churches and neglected communities and tell the story of redeeming love, and encourage the people to secure the stated means of grace. The Home Mission committee and the pastor-at-large could use a number of such men to good advantage. And in order that the people might not lose the proper conception of their duty to support the Gospel, such local evangelists with other and adequate means of support could readily receive the offerings of the church or community for missionary purposes. Thus would men go everywhere preaching the Gospel. The Gideons do this in the cities. Brotherhood men are buttonholing men on the streets and in places of business. Some must go to the outlying regions. And our larger cities of Southwest Missouri, with their superior organizations and advantages for training, must furnish the men. When the country churches were prominent we had a large number of candidates for the ministry. The decline of the country church was attended by the decline in the number of candidates. Therefore the whole people should stand behind the rural and village churches and help in their development.

Conditions are such in Southwest Missouri that we stand in need of ministers and Christian workers trained on the field. Our women have taken hold of the project of Bible women for the Ozarks with enthusiasm. The thought is the offspring of their own brains and hearts and they stand ready to nuture this child of their love.

Some of us have had dreams and seen visions of a Bible training institution for the Ozarks that shall embrace many of the features of Winona with special adaptation to the regions remote from the railroads. We have thought that it would broaden and develope the ideas and ideals of the people, that it would enable us to secure more permanent pastors and to qualify them for the particular work they have to do when secured. Such an institution strong and spiritual would be an incalculable blessing to this part of Missouri, to Arkansas, to the Southwest. From it would flow streams of influence that would make glad the city of our God.

In his little book, entitled "The Growing Church," Dr. McAfee tells us of a visit to Independence Hall, where was framed the first Constitution of the United States, and where he saw the high-backed chair in which Washington sat. Then he quotes this incident narrated by John Fiske: "After the momentous act of signing the new Constitution, which was to be presented to the country for adoption, the room grew very still. The men who had

spent months in thought and debate, knew that their task was done and were weighted with the meaning of it. Washington sat with bowed head, his face buried in his hands. On the back of his chair, in which he had presided over the many sessions of the convention, was emblazoned a half sun, brilliant with gilded rays. Benjamin Franklin, then eighty-one years of age, pointed to the emblem and said: "As I have been sitting here all these weeks, I have often wondered whether yonder sun was rising or setting. Now I know that it is a rising sun. ''

The Presbytery of Ozark faces a rising sun. The union of the two branches of the church meant larger opportunities and larger responsibilities. "Quit you like men." Rise to the occasion and meet the needs of a great country. Send ambassadors of Christ into the remote corners and then shall we break forth into singing: "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth."

For seventeen years I have been a careful observer of religious conditions in Presbyterian churches in Southwest Missouri. I have seen churches become spiritually anemic or settle down to a condition of chronic debility most grievous to behold. Two malignant symptoms accompany or occasion this fatal malady. First there is a widespread conviction on the part of sessions and churches that when a minister leaves a church it is a matter of small moment as to whether another pastor is secured at once or not. In fact there is a feeling that the church is not just ready for another man, that it has been strained a little to support the last pastor and needs a rest, or that it will gather strength by inaction. The pen of a far readier scribe than I cannot depict the sufferings and the losses and the weakness occasioned by this suicidal policy. Some of our churches have a chronic habit of keeping a minister six months, a year, two years, or—what they regard as a long time—three years, and then staying vacant three months, six months, a year; and practically each pastorate begins under conditions more unfavorable than the former. The other tendency is to employ a minister because he will work for a small salary. "The laborer is worthy of his hire." God's servants are entitled to an adequate support, and that session and church that enter the mart with a bartering spirit that seeks to get the best and give the least is pursuing a policy that will inevitably bring leanness to their souls. Elders of the churches of this Presbytery, you are entrusted with the responsible task of seeing that the flocks over which the Holy Ghost hath made you overseers are

supplied with an undershepherd. And as those who must give an account to their Lord, see to it that the Master will not find it necessary to feel a thrill of compassion for people who faint and are scattered abroad as sheep that have no shepherd. To the moles and bats, with your lethargy and your parsimony and catch, the rhythmic thrill of Paul's impassioned rhetoric: "How then shall they call on Him in whom they have not believed? And how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent?"

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